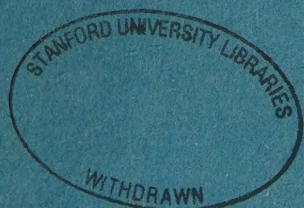




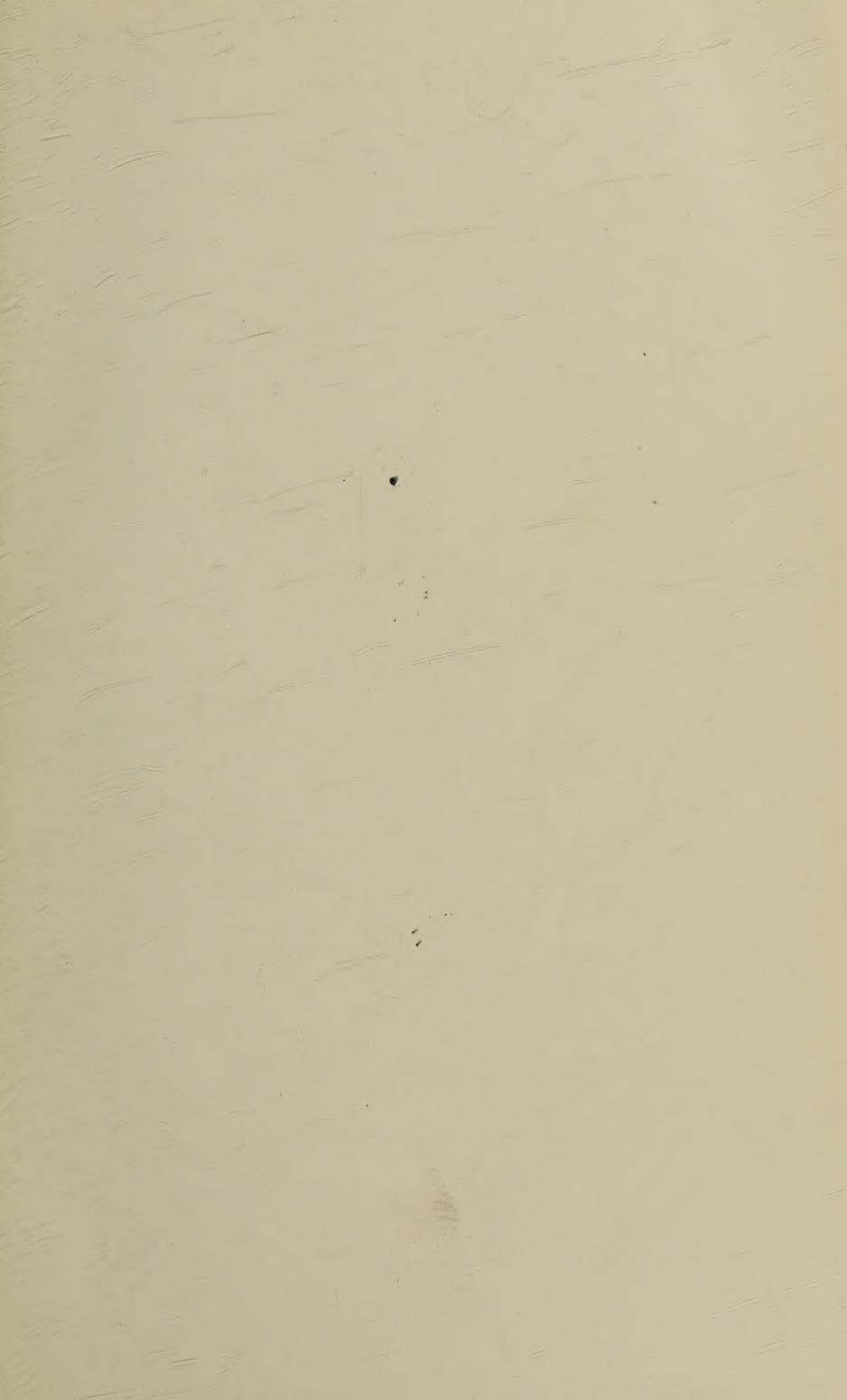
THE FUKIENESE

A STUDY
IN
HUMAN GEOGRAPHY

FLOY HURLBUT



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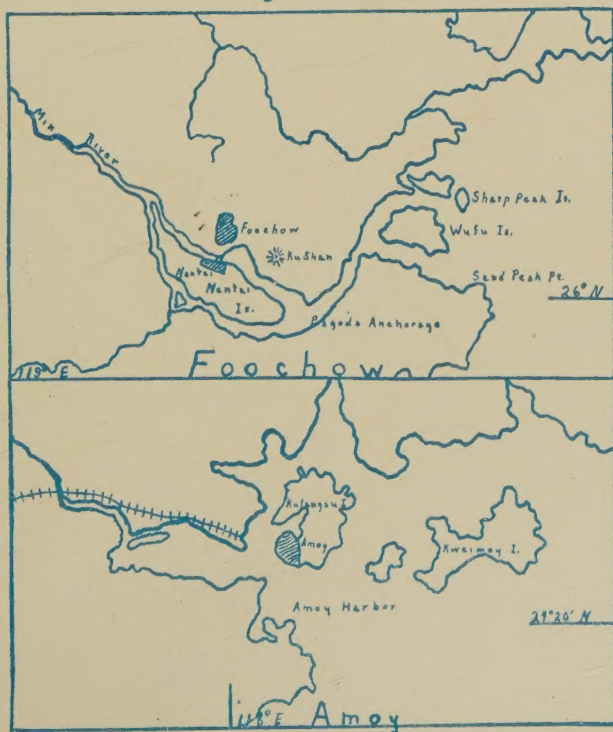
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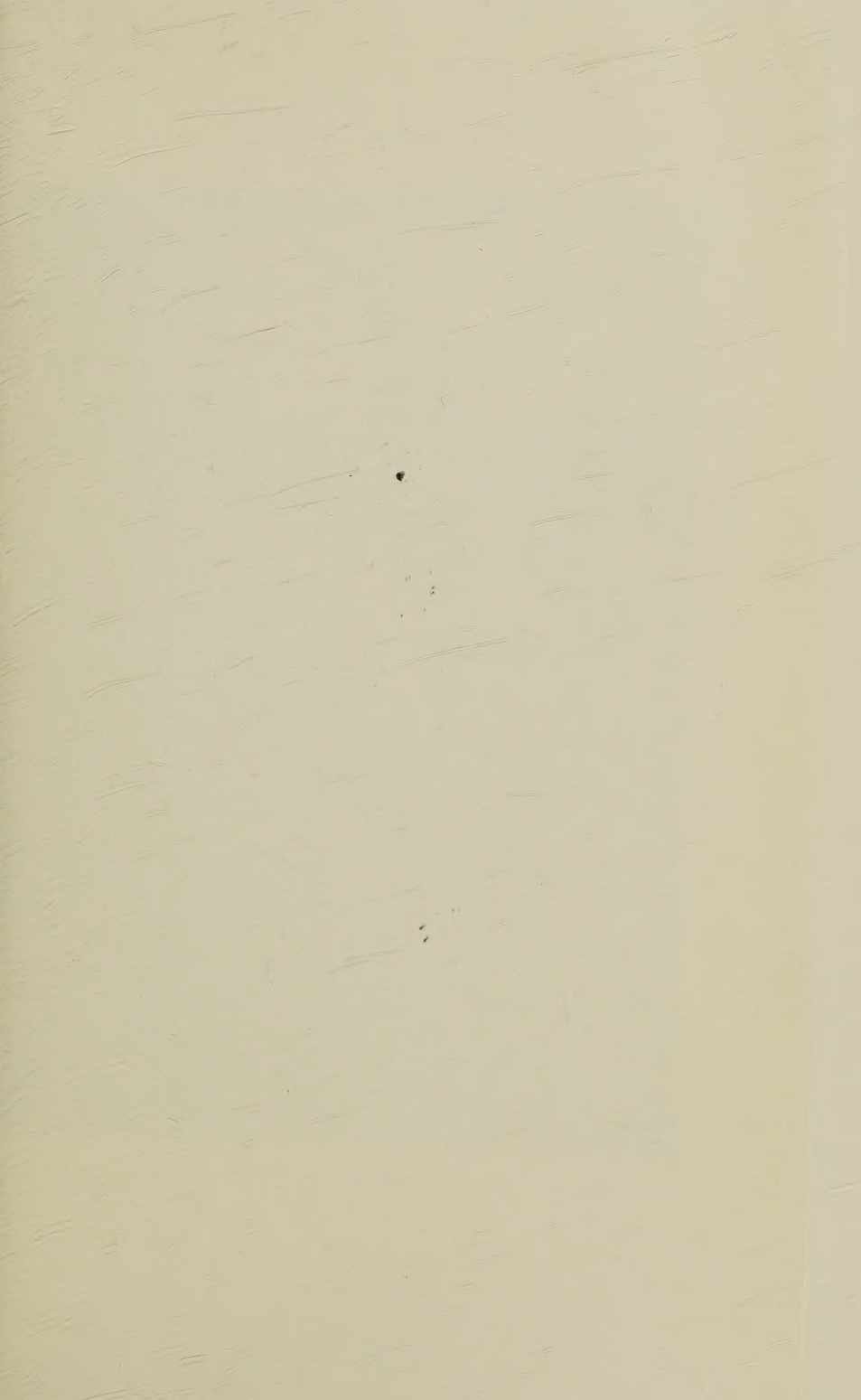
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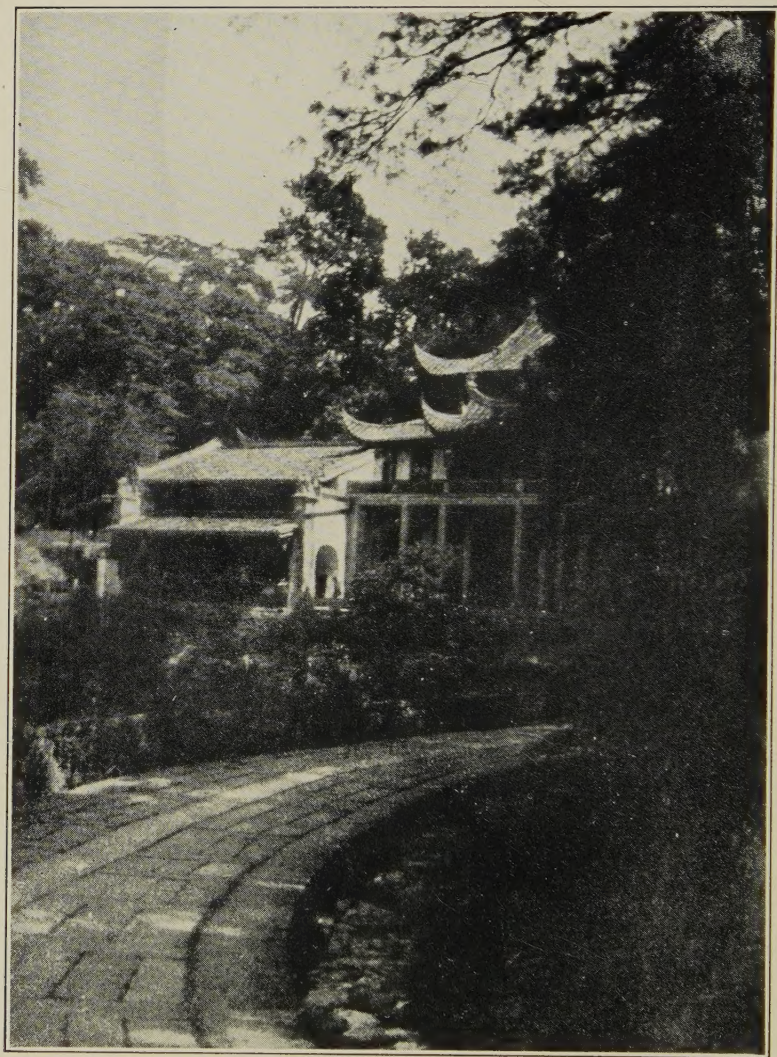
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TEMPLE, KUSHAN

THE FUKIENESE

A Study in Human Geography

by

Floy Hurlbut

Presented to the Faculty of

The Graduate College in the University of Nebraska
in Partial Fulfillment of Requirements
for the Degree of Doctor of Philosophy

May, 1930

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To My Father

PREFACE

This thesis is submitted in partial fulfillment of requirements for the degree of Doctor of Philosophy at the University of Nebraska. It is a geographic study of a small region of China, and is made because of the author's interest in the people of Fukien after having spent years there.

It is also due to the desire on the part of the author to give to others something of the picture of Chinese life and character which she saw and admired. No study in the curriculum seems better adapted to promoting friendly international relations than geography, and no part of the world is drawing the attention and interest of the world today more than the Far East. If through this study, a little light is thrown on Chinese life for those who are not familiar with it, it has served its purpose.

The writer wishes to express appreciation to teachers and friends who have given valuable help in the preparation of this manuscript, and to Dr. and Mrs. O. E. Baker for statistical tables on land utilization, agricultural production and distribution of population. She also wishes gratefully to acknowledge the loan by Mr. W. N. Lacy of books which are not available in the United States at the present time, and the use of photographs taken by Miss Louise Chesney and Mr. H. V. Lacy.

This thesis has been revised and brought up to date, but remains essentially in its original form.

Floy Hurlbut

Ball State Teachers College
Muncie, Ind.
Feb., 1939

SOURCES OF STATISTICAL DATA

Figures 1 and 2. Adapted from G.S.G.S., *Provincial Map of Province of Fu-Chien*.

Figure 4. Froc: *La Pluie en Chine*, and Ward: *Climates of the United States*.

Figures 7 and 8. Coching Chu: "Weather Types of China." *Proceedings of the Pan-Pacific Science Congress*, Tokyo, 1926.

Figure 11. Records kept in Ting Chow, 1921-1924.

Figure 12. Lacy, W. N., and Lacy, H. V.: *Climatological Data for Fukien Meteorological Association Stations*, 1912-1916.

Figures 9, 10, 13, and 14. Froc: *La Pluie en Chine*, and Gauthier: *La Temperature en Chine et a Quelques Stations Voisines*.

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INTRODUCTION

The Fukienese are the inhabitants of Fukien, a maritime province of southeast China, a part of a country and continent which were practically unknown to America until the past century. Even now China seems remote and of little interest to most people. It is thought of, perhaps, as the land of rice and tea, of beautiful silks and embroideries, and of laundrymen.

It is not strange that the interests of the American people from the beginning of their history have centered in Europe rather than Asia. Linked with that continent politically for a time, racially, culturally, and economically for all time, and cut off from the larger and more distant continent not only by the greater distance across the Pacific Ocean, but also by the greater differences in culture and race, America naturally has turned to the one and not the other. Who is not thrilled at the thought of a visit to that part of Europe whence his forefathers came? What students of literature, philosophy, art, music, or religion, does not spend much time acquainting himself with European thought and attainments, often feeling that a year or two of study in some one European country is essential to a thorough knowledge or skill in his particular field? The close economic relationship between the two continents is attested by the most regular and rapid steamship service, by cable, telephone, and radio connections. These are links which never will be broken.

The interests of the American people are broaden-

ing out, however, to include other parts of the world. The distance to the Far East has decreased from six months of uncertain sailing around the Horn or the Cape of Good Hope on one of the famous clipper ships, to fourteen days across the Pacific on a modern steamer. American trade with the Orient has increased until her greatest single import in money value, silk, comes from Asia, and enters the United States not at New York, but at Seattle. Many American commodities are finding markets in Japan, the Philippine Islands, and China. The economic link with the Far East is continually growing stronger.

Culturally, however, America is almost as far from the Orient as it ever has been. This thought was expressed by Rudyard Kipling in his "Ballad of East and West":

"Oh, East is East, and West is West, and never the
twain shall meet,
Till Earth and Sky stand presently at God's great
Judgement Seat;"¹

A mingling of two cultures so very different seems an impossibility. Even greater impossibilities have been accomplished in the history of the World, and there are indications that East and West may come to a better understanding of one another within the near future. On the part of the Chinese people there has been a great change in attitude toward the Occident. The interest which the young people are showing in western education and politics, and their efforts to adapt these to their own country, show this change. There has not been such a change in attitude toward the East in the popular mind of the West, but there is much greater interest on the part of business and shipping firms, and of government officials. The increasing number of

¹ Kipling, Rudyard: *Departmental Ditties and Barrack-Room Ballads*.

Americans residing in Oriental countries, of American firms displaying American made goods such as machinery and automobiles in those countries, of the growing importance of the Far Eastern division of different departments of the Government, of the improved steamship service across the Northern Pacific, show a change in attitude on the part of both economic and political groups.

Americans, however, are still far from such a sympathetic understanding of the people of the Orient as is essential for the highest interest and best economic and political relationships of countries bordering the same great body of water. Distance, race, language, and customs make such an understanding difficult, though not impossible. Too often even those Americans residing in an Oriental country, confronting some of these difficulties, give up the study too easily and dismiss the whole problem as a puzzle impossible of solution. But any one of these countries is worthy of most serious attention and study.

China is the oldest, largest, and most populous of the countries bordering the Pacific. Because of its size and dense population, it is considered the greatest potential world market. Its people are among the most highly cultured on earth. It should, therefore, be the center of our interest in the Far East. Dr. Taylor says:

“ . . . Chinese culture has been virtually continuous in fact, since the dawn of history. With each century more and more of the surrounding tribes have become amalgamated with it, and it is for this reason that it is the great rival of white dominance. The empires of Elam, Egypt, Babylon, Persia, Macedon, Rome, and Spain have waxed and waned, and their peoples have become scattered and almost negligible; yet the 400 millions of China still remain consolidated and ready for the awaken-

ing that is coming . . . At almost any period anterior to the last hundred years the Chinese held a worthy place among the nations, so that none should blame them if they condemn the arrogance of the upstart nations of today. Their philosophy, methods of agriculture, industry, and honesty are only lately receiving the serious attention which Western nations should give to them."¹

China is worthy of study because of its unique civilization, its great variety of industries, its wonderful system of agriculture, its social, political and business organizations and its future possibilities. Japan's present encroachment upon Chinese territory casts some doubt upon the possibility of China ever becoming one of the great powers of the World. Japanese rule may be superimposed upon the Chinese system, but she never can displace her dense population. One wonders if China will not eventually absorb the Japanese as she has her other conquerors of the past, and thus become victor in the end.

In this thesis only one small region of China is to be considered, a region which may serve as a key to the larger unit. It is one of the least known of the eighteen provinces, due perhaps to its isolated position. Separated from its neighboring provinces by mountain ranges which are crossed only with difficulty, a few low passes to the north, northwest, and south have afforded the only communication with other parts of China. Connection with the outside world has been entirely by sea, a much more advantageous route now than a century ago.

Fukien is a fairly typical region. It has neither the extreme poverty of the famine regions of the north, nor the progressiveness of the south which has resulted from long contact with western nations. It is closely

¹ Taylor, Griffith: *Environment and Race*, p. 190.

linked with the south in geological structure and climate, but is intermediate between north and south in fauna and flora and in the language of the people. It was one of the latest provinces to come under Chinese

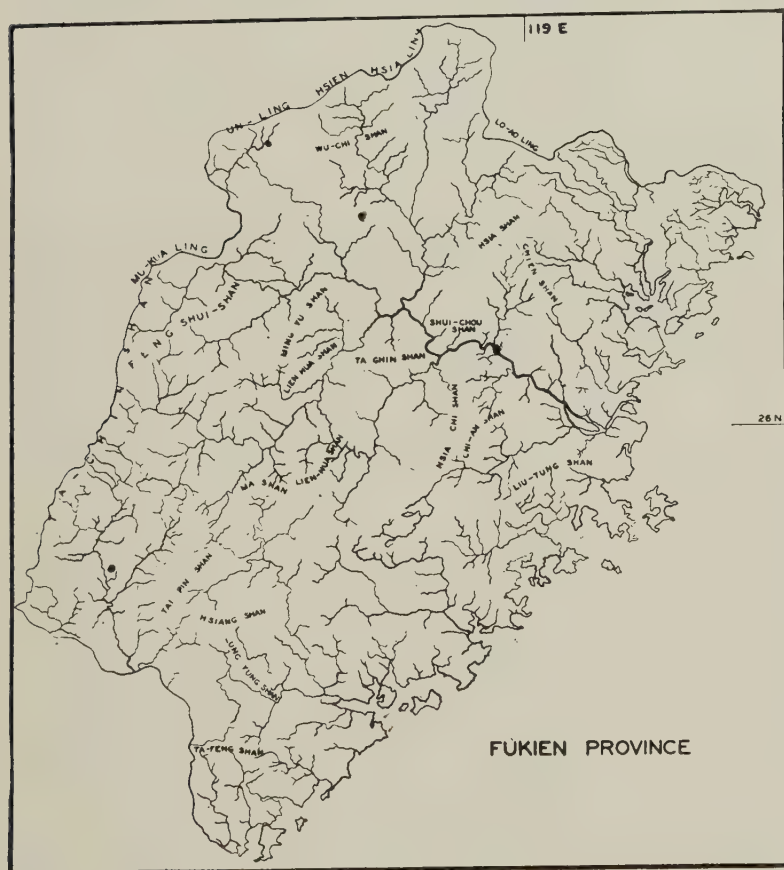


Fig. 1 MOUNTAIN RANGES AND DRAINAGE SYSTEMS OF FUKIEN

influence because of its isolated position, but has been as completely Sinicized as any part of the South. The customs and ideals of the people are those of all of Chi-

na and the intellectual life equal or superior to that of other regions.

Fukien is located on the southeast coast of China. With the exception of its extreme points, it lies between the parallels of 24° and 28° north latitude and between the meridians of 116° and 120° east longitude. It is bounded on the east by the Strait of Formosa beyond which lies the island of the same name, on the north by Chekiang Province, on the west by Kiangsi Province, and on the south by Kwangtung Province. Its location in southeast China is very similar to that of Florida in southeastern United States (Fig. 3). Its area is given as 46,332 square miles which is about four-fifths the size of Florida. Among the eighteen provinces are only two which are smaller, Kiangsu and Chekiang.

In making this a geographic study, an attempt will be made to trace the influence which environment has had upon the lives of the people. It is only in the light of natural environment that many of man's activities can be understood, yet this is a factor which is too often neglected or omitted. We recognize the influence of environment upon plants and animals. Some of the most interesting scientific studies of modern times have been those tracing the adaptation of plants and animals to cold or hot, moist or dry climatic conditions, and the relation of their habits to their habitat. Perhaps the influence of environment upon man is more illusory. Without doubt it is more complex and difficult to trace. Semple says:

"Man can no more be scientifically studied apart from the ground which he tills, or the land over which he travels, or the seas over which he trades, than polar bear or desert cactus can be understood apart from its habitat. Man's relations to

his environment are infinitely more numerous and complex than those of the most highly organized plant or animal. . . . Nature has been so silent in her persistent influence over man that the geographic factor in the equation of human development has been over-looked."¹

Therefore, in an attempt to trace, partially, at least, the influence of physical environment upon the life of the people in this small area, it is to be hoped that some clues to an understanding of the people may be found.

Such a study naturally falls into three parts; first, the physical environment itself; second, the life of the people as it is found at the present time; third, a study of such relationships as appear to exist between the two. These subdivisions suggest the method of treatment which is followed in this discussion.

¹ Semple, Ellen Churchill: *Influences of Geographic Environment*, p. 2.

Part One

The Natural Landscape

The people along the sea coast learned to live upon the sea and the people in the mountains learned to live upon the mountains. (Translated from the Chinese, *Fukien T'ing Chih*, Vol. 1031).

CHAPTER I

THE LANDSCAPE

TOPOGRAPHY

Fukien is a mountainous province. The mountains of granitic and porphyritic rocks rise to an elevation of from two thousand to three thousand feet in the eastern part of the province. Altitudes gradually increase toward the west until the folded sedimentaries along the western border reach a maximum elevation of nine thousand feet. Richtofen says that this region of South-east China, which he calls the Nan Shan or Southern Mountains,

“ . . . is perhaps the only extensive mountainous region in the world without a main mountain range distinct by elevation and continuity, without extensive table land, or without interruption of larger plains.”¹

The almost uniform elevation of these mountains is very noticeable to one standing upon any high peak on a clear day. The ranges stand out one beyond the other, until seven, eight or nine can be counted before they finally merge into the mists of the horizon. To an observer at such a vantage point, the general parallelism of arrangement is evident, but to the traveller the mountains seem to be a very irregular mass, intercepting his path wherever he turns.

The topography is of the youthful type. The mountain peaks are somewhat angular. Bare rocks are ex-

¹ Richtofen, Baron F. von: *Letters*, p. 63.

posed, often forming high, steep cliffs of several hundred feet. The valleys of the mountain streams are narrow and V-shaped. Their beds are boulder-strewn, their courses are now interrupted by waterfalls or rapids, or again broadened out to form beautiful pools of clear, quiet water. These valleys sometimes widen into broad, flat-floored agricultural lands, fertile oases interspersed between the mountains of a rugged region. The largest is the Foochow valley, which is about fourteen miles wide and twenty-five miles long. Many are comparatively small. All are surrounded by mountains whose steep slopes meet the valley floors at a rather sharp angle and then disappear abruptly beneath them. They are all occupied by streams, but give one the impression of not having been formed by these streams but by some crustal movement of the surface of the earth. Here and there water gaps connect valleys with one another. Again there is no topographic link, and a footpath which climbs fifteen hundred or two thousand feet affords the only access from one valley to the next.

Aside from the valleys the only lowland of importance is the coastal plain. It is narrow and does not extend the full length of the coast. The coast line is irregular and rugged and the whole coast bordered by rocky promontories and islands. The numerous bays and inlets afford sites for fishing villages, while the islands provide protection to vessels of all sorts against the heavy winds of winter and the typhoons of summer.

Drainage

Drainage is antecedent throughout the region. The drainage pattern is trellised, contrary to the usual expectation in a region of igneous rocks. Tributaries



Plate I A MOUNTAIN ROAD, ING TAI

flowing down the open valleys meet the master streams almost at right angles. In spite of mountain barriers, the main streams flow in a southeast direction in conformity to the general slope of the land. Wherever a mountain range intercepts the course of the stream, the mountain has been worn down by continued erosion to form a water gap and a series of rapids. The gradient of all the streams is steep and the currents are swift.

The main drainage system is that of the Min river. This river with tributaries drains the northern two-thirds of the province. The Chinese think of this river as being formed by the confluence of its three main tributaries at Yenping, about one hundred and sixty miles inland. It further increases its volume from the four tributaries which join it in its lower course, the Yuki, the Kutien, the Mintsing, and the Ing Tai. Above Foochow the river branches and flows around the island on which the foreign settlement is located. It unites again at Pagoda Anchorage, twelve miles from the sea, and forms a narrower, deeper stream which is navigable to most ocean-going steamers for the rest of its course.

The Kiulung or Dragon river empties into the sea near Amoy. This river with its tributaries, drains about one-fifth of the province. The Han river in the southwest flows southward into Kuangtung Province. Smaller drainage systems are found near Hinghwa, Santuao, and Chuanchow.

Natural Transportation Routes

The mountainous topography has made Fukien difficult of access to people from other parts of China.

The earliest entrance into the province was overland. Rather low mountain passes have, since legendary times, afforded some communication with Chekiang, Kiangsi and Kwangtung provinces. Of the three routes

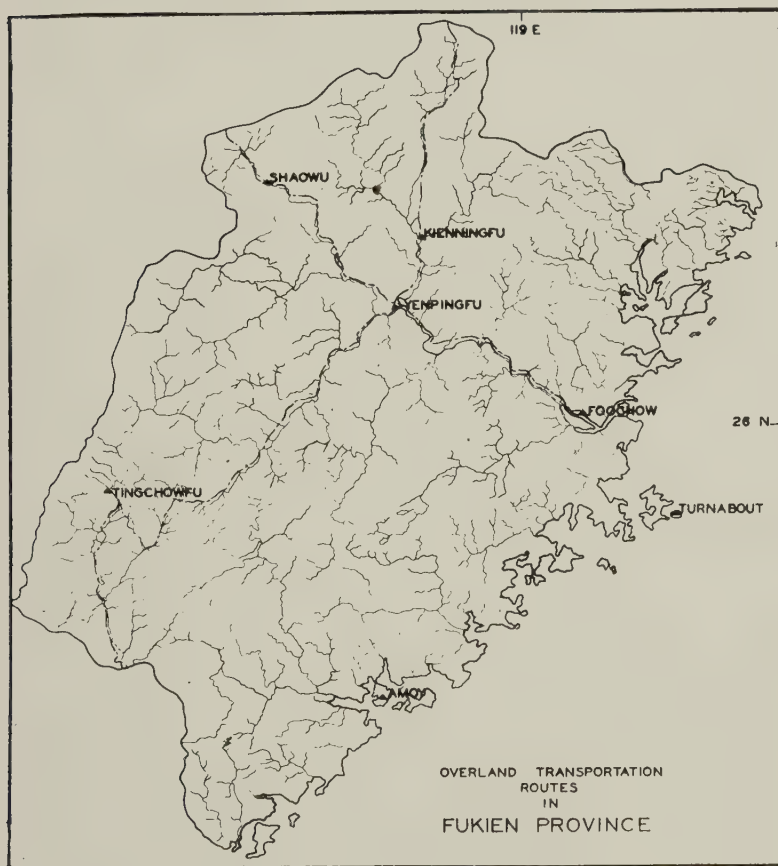


Fig. 2

the most important historically and the most used at the present time is that which follows the Min river

almost to the western boundary, where it crosses the watershed between the Min basin and Lake Poyang basin through a low pass. Practically all of the migrations into the province have used this entrance, and plants and animals from the northwest probably have found their way into Fukien over this route. It is the most important overland route today connecting Fukien with North and Central China.

North from Yenping along the Kien Ka, the largest tributary of the Min river from the North, the route into Chekiang crosses another pass in the mountains. This pass is less used than that to the northwest. It afforded the easiest means of communication between the two provinces before ocean navigation was developed. The fact that Chekiang province has been peopled largely by Fukienese, that there are few villages of any size in that province at the present time which do not include people who trace their home to Fukien, shows that this has been an important route historically. It is still used, but much of the traffic between the two provinces is carried on by coastwise steamers. The third pass has been cut through the mountains on the Kwangtung-Fukien border by the Han river. This river drains the southwestern part of the province as far north as Ting Chow. The overland route follows the river almost to its source thence down the Cha Ka, a tributary of the Min, to Yenping. According to historical records, the Kwangtung people who invaded Fukien even before the Christian era followed this route. The Hakkas must have done the same in their migrations from Ninghwa, Fukien, to Kwangtung in the fourteenth century A. D. Larger armies moving from Kwangtung to Fukien usually follow the easier route north into Kiangsi and then

down the Min river, and tea was carried from Fukien to Canton over this same route before the beginning of the American tea trade. Small armies even in recent times have followed the route along the Han river, and much overland traffic still makes use of it. It may have been the pathway for the fauna and flora from Burma and India into Fukien (Fig. 3). There are other fairly low passes over the mountain ranges of the Fukien boundary, but no others which link up with such advantageous routes within the province.

Topography has also limited communication within the province. A network of overland trails traverses the region, climbing up and down mountains and crossing valleys. Travel along these trails is of necessity on foot, and so slow and difficult that waterways are used for transportation wherever possible. Every stream which is navigable or could be made so even for small boats, has been utilized. Ocean going steamers with less than a thirty-foot draught can reach Pagoda Anchorage on the Min river. Large junks and sailing vessels, launches and smaller craft of all sorts, throng the river as far as Foochow. Some launches reach Gaek Kau and also navigate other tributaries of the Min, even the smaller ones near the coast which are navigable only at high tide. Specially built, shallow draught launches can make the rapids as far as Yenping. Other special adaptations are noticed along the smaller creeks. On the Mintsing, the ledges in the stream bed have been hewn down and blasted out until long, narrow "rat-boats" can carry freight and passengers for eighteen miles up the stream. Along the North river peculiarly adapted boats are also in use. Because of these adaptations most of the streams in the province are navigable to their sources.

FLORA AND FAUNA

Located just between the temperate regions and the tropics, Fukien is a transition zone for flora and fauna. There is a great variety of species, especially of flora, because of this location. Many are characteristic of the region. Others are representatives of regions to the north or the south. The temperate climate in the western part of the province is also responsible for some variation in the wild life of that area.



Plate II SAND DUNES, HAI TANG ISLAND

The whole province must have been heavily wooded at one time. These forests have long been cleared from the mountains of the eastern part of the province and from those bordering all of the larger rivers. Only on the less accessible mountains of the west and north do extensive forests occur at the present time. On the sacred spots around shrines and

temples in other parts of the province vegetation is still allowed to grow in tropical luxuriance. Such places reveal the abundance of native flora and are a paradise for the botanist. The unforested and uncultivated mountain sides are allowed to grow up in the rank, coarse grasses common to tropical regions.

The varieties of trees vary from the tropical palm, banyan and other broad-leaved evergreens of low latitudes, and the magnolia, camphor, eucalyptus and acacia trees of subtropical regions, to a few species of deciduous trees and gymnosperms, groups which are represented by many species in North and Central China. The candleberry is the most common deciduous tree and the only one which gives a touch of color to the autumn landscape. The red pine and Foochow fir are the most common of the conifers and comprise most of the commercial forests of the province. In the more densely populated parts of the province where pines are allowed to grow around graves and shrines, the lower branches are all cut for fire wood. These trees, towering from eighty to one hundred feet into the air, with only a tuft of branches at the top, present a very unique picture.

There are some hardwoods in the northwestern part of the province: *hwa-muk*, camphor, and maple are most abundant. They are used for furniture and for carving. Many varieties of trees have been introduced for ornamental purposes, among them the peacock pine or cryptomeria, the maiden hair, or gingko, and many beautiful flowering trees from India. Bamboo grows easily in all parts of Fukien. These tall, graceful plants occupy many inland valleys and slopes, and present a beautiful picture as they wave in the breezes from the banks of the mountain streams to the very summits of the peaks.

Mountain sides, stripped bare of trees, are still covered with beautiful flowers, especially in the springtime. Azaleas are perhaps the most common, and cause whole mountain sides to glow with color, whence their Chinese name *Muang-sang-eung*, or



Plate III A ROCKY INLET, HAI TANG ISLAND

“Whole mountain red.” Orchids and other dainty flowers bloom in the ravines. Wild roses, wild lilies, clematis, and wild cucumber grow by the roadside in spring and summer. Asters, golden rod, red and yellow amaryllis give color in the autumn. The lower orders of plants are very numerous. Ferns, scouring rushes, club mosses, grasses, and sedges are of many varieties.

Fauna is not so diverse as flora, but shows the same relation to regions north and south. The monkey, muntjack or barking deer, wild boar, civet, and mon-

goose are representatives of groups common in India and Burma. The tiger, common in both India and Manchuria, also is represented in Fukien. It is one of the animals most frequently mentioned by the Chinese and one of the most feared. In many villages stories are current of dogs, goats, and even people being carried off by this beast of prey. The serows are goatlike animals which live among the cliffs of the Bohea Hills in the northwest. House rats, field rats, shrews, mice, bats, and moles are common, and insect life abounds. Birds of all sorts, water-birds, game birds, song birds, and birds of brilliant plumage are numerous. Birds from the north winter in Fukien, others spend a month or two there on their migratory trip to the north, and many nest there. It is said that,

“ . . . 85 per cent of the birds of China either live in Fukien or pass through the province in migratory flight.”¹

The intermediate position of the province is responsible for much of the plant and animal life, and gives the region a variety and abundance of forms not found elsewhere in China.

SUMMARY

The landscape of Fukien is one of great natural beauty. The rugged mountains reveal, now, sheer cliffs of hundreds of feet, and again, rounded slopes hidden by waving bamboo, by tall grasses and ferns, or by vegetation growing in tropical luxuriance. The turbulent mountain streams rushing down their boulder strewn courses and the green valleys, set like jewels among the mountains, make a beautiful picture. The region will attract travellers and tourists in increasing numbers, as means of transportation are improved.

¹ Kellogg, C. R., and Metcalf, Franklin P.: “Fauna and Flora,” *Fukien, A Study of a Province in China*, p. 36.

CHAPTER II

THE CLIMATE

The climate of Fukien is humid subtropical. This classification is based on its characteristics, due chiefly to its latitude, topography, and location on the south-east coast of the great continent of Asia. The general latitude of 24° to 28° north, places the province just outside of the tropics and results in a subtropical climate wherever low altitudes prevail. In the higher altitudes in the western part of the province, the winters are somewhat colder than along the coast. Central Asia is the location of a continental high pressure area in winter and of a well developed low pressure area in summer. The shifting from the winter high pressure to the low pressure of summer causes the monsoonal regime which covers this region for more than eight months of the year, and gives an annual rainfall of from forty to eighty inches.¹ The higher altitudes of the mountains in the west show their influence in the heavier rainfall which they receive from the spring and early summer monsoons.

A comparison of the climate of Fukien with that of Florida, in the same general latitude and in a similar location on the southeast coast of North America, shows the same type of climate in both regions. There are slight differences, however, both in temperature and rainfall conditions. In summer the position of the 80° mean annual isotherm, well to the north of both regions, indicates similar temperatures in the two regions. In October the 70° isotherm, crossing the northern part of both regions, again shows similar tempera-

¹ Kendrew: *Climates of the Continents*, pp. 82 and 133.

ture conditions.¹ But in January Florida has an average monthly temperature of between 53° and 68° while Fukien has a monthly average of from 48° to 60° . In spring, also, there is a difference of almost ten degrees in the temperature of the two regions. The reason for the warmer winter in Florida seems to lie in the fact that this state, surrounded almost entirely by the warm waters of the Gulf, has winds which are dominantly from the ocean. The influence of the warm water is thus carried across the land mass.² Fukien, bounded by water on the east and southeast, receives winds from this direction only during late spring and early summer. The water bodies on the south and southeast

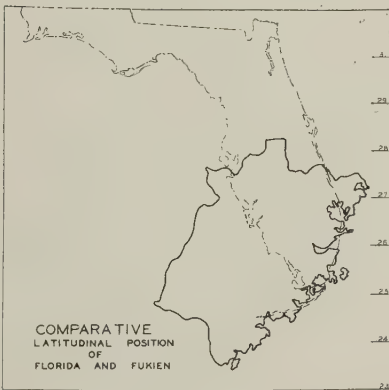


Fig. 3

have little influence on the temperature during the late autumn, winter and early spring. The higher altitudes of Fukien and the damp, cloudy weather from January to April may be factors, but the cold winds from a northerly direction are just as important in causing the the lower temperature during these seasons and thus reducing the annual average temperature.

The rainfall of both Fukien and Florida is between forty and eighty inches. The similar southeast coast position in the monsoon region of the two continents is the cause of the similarity in this regard. The rainfall of Fukien is distributed more unevenly than is that

1 Bartholomew: *Meteorological Atlas*, Plates 1, 3, and 14.

2 Ward: *The Climates of the United States*, pp. 82, 87, 141, and 147.

of Florida, not only areally, because of higher altitudes in the west, but also seasonally. Most of the rainfall of Fukien comes between the latter part of December and the middle or latter part of September. That of the summer is brought by typhoons. The rainfall curve is thus somewhat different from the curve of the tropical type found in Florida¹.

SEASONS

A description of the seasons as they occur in this region will perhaps give the best idea of actual climatic conditions. The four seasons are not so distinct as they are in the temperate zones. The classification of wet and dry seasons might be used, but is hardly as satisfactory in discussing a climate of lower middle latitudes where both temperature and rainfall are important factors, as where rainfall alone determines the seasons. The seasons in Fukien might be described as lagging somewhat behind those of temperate regions, the division depending largely upon the shifting of the monsoons.

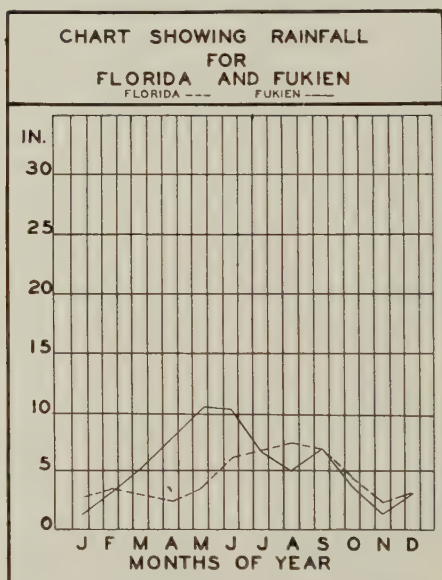


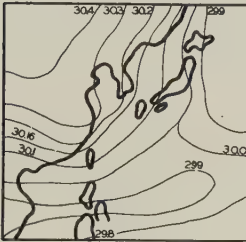
Fig. 4

¹ Ward: *The Climates of the United States*, p. 191.

Autumn

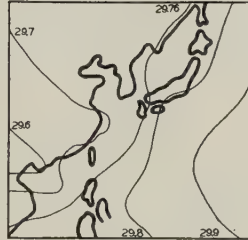
From late September until January is the season of beautiful weather. The almost continual sunshine, moderate to cool temperatures, invigorating air, and

JANUARY ISOBARS FOR
EAST ASIA



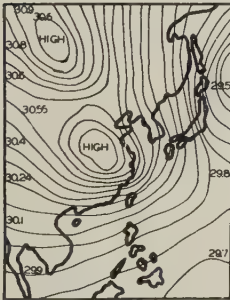
(AFTER L. FROC)
FIG. 5.

JULY ISOBARS FOR
EAST ASIA



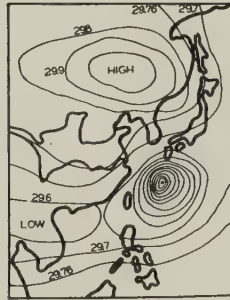
(AFTER L. FROC)
FIG. 6.

COLD WAVE TYPE



(AFTER COCHING CHU)
FIG. 7.

TYPHOON TYPE



(AFTER COCHING CHU)
FIG. 8.

relatively low humidity with only occasional rainfall, make this by far the pleasantest season of the year.

The high pressure area over Central Asia with its outblowing winds causes this fair, cool weather.¹ The winds are generally from the northwest. They occa-

¹ Coching Chu: "Weather Types of China," *Proceedings of The Pan-Pacific Science Congress*, 1926, Vol. II, p. 1375.

sionally result in a cold wave which injures flowers and growing vegetables. In November, 1922, such an icy blast destroyed gardens and killed all of the exposed poinsettias, flowers which are always abundant at this time of year. These cold waves may occur any time from October until March, but are most frequent in November and December. The jelly-like mass of heavy air over central Asia seems to send lobes of cold air down into the lower altitudes, which results in clear skies and low temperatures.

Occasional rains along the coast in autumn are brought by the cyclones of the Prevailing Westerlies. Fukien lies just in the margin of the westerly wind belt, and sometimes is influenced by these winds. These west winds are drying winds except along the coast, where their cyclonic storms draw in enough moisture from the ocean to give some rain. Amoy and Turnabout on the southern coast receive less rainfall from this source than does Foochow.

During autumn throughout most of the province, roads become dry and dusty, rivers low, the smaller mountain streams almost disappear, wells fail to supply even drinking water unless dug unusually deep, mountain sides and fields become brown except where crops are grown under irrigation,

Winter

During the latter part of December or early in January a great change takes place. The whole southeast coast of China is swept by the northeast monsoons, bringing fairly heavy rainfall and sensibly colder weather. Father Gherzi, in tracing the causes of winter climate in China, says:

"One of the highest pressure areas in the world, 32 inches, is found in Siberia in the region of Lake Baikal. This is a winter anti-cyclonic center, which moves steadily and slowly eastward, and causes the winds which veer from the northwest to north to northeast; which are cold and dry, and cause the dry cold climate of our early winter. Another such anti-cyclonic center is in Thibet, which starts later in the year and moves faster. The result of the movements of these two high pressure areas causes the cold but gentle rain and sleet and snow, or dirty weather, of the latter part of January and February."¹

These northeast winds are circling out from the high pressure area over the continent toward the equatorial low pressure area which is south of the equator at this time of the year.² The winds gather moisture over the sea, strike the cooler land mass, and bring rain. Only rarely do these rains fail. They usually last for two or three months. They are light, gentle rains which reach a monthly maximum of from four to five inches along the coast in March and are a little heavier in the mountains.

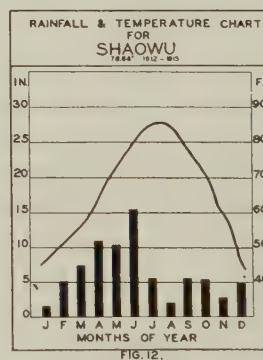
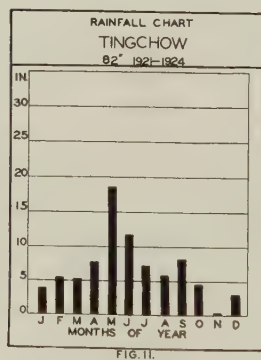
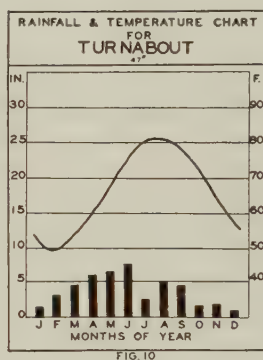
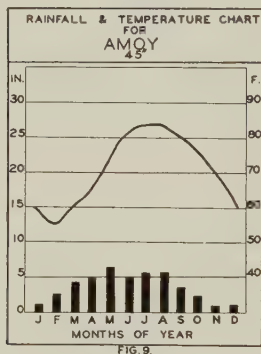
The temperatures are actually little lower than those of December, averaging from 48° to 53° along the coast. Only once in a generation is it cold enough to cause this precipitation to fall in the form of snow. Few people living had actually seen snow until such a storm came in February, 1925, when the mountains around Foochow were white for two or three days. In Amoy snow is rarer than it is in Foochow.

Even with a temperature of from 40° to 55°, the humidity of ninety per cent or more causes the sensible cold to become intense. The unheated buildings

1 Father Gherzi: "Mysteries of China's Climate," *Shanghai Times*, Friday, January 6, 1928, p. 5.

2 Bartholomew: *Meteorological Atlas*, Plate 14.

are damp and cold, and in order to keep warm, people add more coats and sweaters until clothes become burdensome. The hands and feet of children suffer greatly from chilblains. The poorer classes of people who have



insufficient clothing and bedding, hardly know what it is to be comfortable until warm weather comes again.

Spring

As spring advances the winds shift from the northeast to the southeast, bringing warmer tempera-

tures and continued rainfall. The low pressure area developing over the central part of the continent at this time, causes these inblowing monsoons. They are only half as strong and steady as the winter monsoons and not nearly as well defined as the southwest monsoons in India. The pressure gradient of summer over China is not so steep as that of the winter months. These monsoon winds are sometimes interrupted by the Prevailing Westerlies in spring. The cyclonic storms of the Westerlies often bring rain. Occasionally, however, a dust storm is brought by these westerly winds.

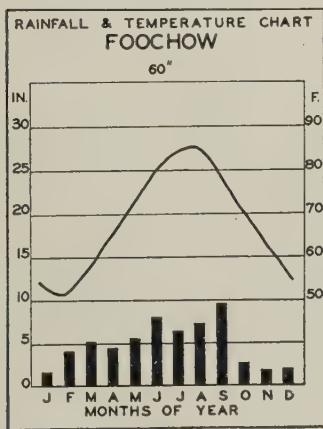


FIG. 13.

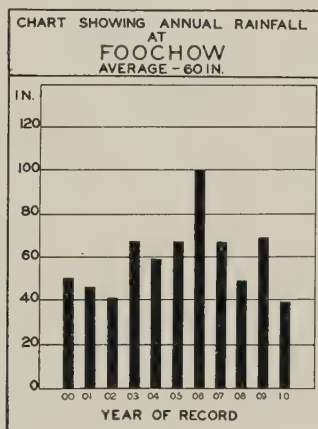


FIG. 14.

"... the most remarkable occurrence of this month of April was the number of days of atmospheric dust, very much above that of other years. One is able to group these yellow or gray tempests around two dates. The first occurred from the third to the sixth. The dust seemed to have commenced in Western Mongolia, near the San-Too-ho, where, the third day of the storm one was able also to see numerous St. Elmo's fires. The second period of dusty days was from the twelfth to the sixteenth. At this time the origin of this gray atmospheric

mantle was to be found near Enlche-se K'ing-ti, in Central Mongolia. This last tempest was by far the most violent and one must go back very far into the past in order to find another similar. This sand, stirred up in the deserts of Mongolia, spread over all China north of the thirtieth parallel and arrived on the sixteenth as far as Tokyo, Japan. In Peking, the sky was completely obscured and microscopic grains of quartzitic sand penetrated into the rooms in spite of double windows, driven by violent gusts of wind. With us (Shanghai) it was deposited without high wind and thickness in the air was such that one could look directly at the sun and notice there a spot of considerable dimensions." (Translated from the French).¹

This dust storm not only extended east over the ocean as far as Japan, causing ships to anchor outside the harbor until it cleared, but was felt much farther south than the thirty-first parallel, as Father Gherzi suggests. In Foochow the sun became a red ball as if partially obscured by the smoke of forest fires. Only when very fine dust was deposited everywhere did the nature of the storm become evident, a dust storm from the Gobi Desert such as is frequent in North China. This dust came into Foochow on a south wind.

The spring rains are the heaviest of the year throughout most of the province. Much of the rain is of the thunderstorm type. In the mountains this rainfall is especially heavy, and in Shaowu has been as great as thirty-one inches in as many consecutive days. A rainfall chart of any one of the mountain stations shows at once the cause of the June floods on the rivers in Fukien.² Tiny mountain streams become torrents, rivers are swollen, often flooding the lower parts of their

¹ *Zi-ka-wei Weather Report*, April, 1921.

² Lacy, W. N.: "Climate", *Fukien, A Study of a Province in China*, p. 4.

valleys. A rise of several feet in the river may take place in a few hours. But these floods, unless very high, do little damage. The valleys are not large and the run-off is rapid. Rice, the only crop in the fields at this time of the year, is injured but little unless it stands under water more than thirty-six hours.

People do not suffer much during flood time, either. Many of the homes are built close to the water's edge and are flooded by the high water. Here nature and the ingenuity of man have provided for the emergency. The granite of the mountains has been used in building the foundations and the first five or six feet of the walls of these homes. The walls inside are not plastered, and the water really does little damage to the buildings themselves. A flood is usually heralded long enough in advance to give the people time to move to the second story where they live until the water subsides.

To say that these floods do no damage is perhaps misrepresenting the situation. Sometimes water stands on the rice fields so long that the rice crop is seriously injured. There is much rice on the higher lands and on terraced mountain sides, however, and there is never a total loss of the rice crop from flood. Rafts of timber on the river often are torn apart and the timbers scattered far and wide, causing much loss to the lumbermen. Boats are destroyed and often even the great granite bridges built to withstand the floods of ages, are seriously injured. Loss of life, property, and crops does occur, but the loss is relatively small compared with that resulting from floods along the Yellow river in the North.

It is during these late spring and early summer rains that the roads, dusty in autumn and muddy in

January, harden to good highways. The mountain sides take on great beauty in their coats of green, dotted everywhere with splashes of color from the spring flowers. Crops, kept alive in autumn with difficulty, flourish under the influence of abundant rain and warmer temperatures. All nature seems to glow with life and beauty.

Summer

During July, August, and early September the winds are more variable. The air seems to stagnate and there is no well defined wind system except the sea and land breezes along the coast. The solar influence is dominant at this time. In the lower altitudes heat becomes intense. The temperature ranges from 80° to 100° near the coast. The highest shade temperature recorded in Foochow is 109.9° F., August, 1908. But the average maximum is usually 95° to 96° F. with a minimum at night of 84° to 88° F. The humidity is high and keeps trees and grass green and vegetation growing even when there is little rainfall. This high humidity makes the summer season oppressive and enervating for people. Everyone does only the necessary tasks while the heat continues. I heard a Chinese man say at the close of a very difficult summer that he and his wife sat up for three nights in succession fanning the children so that they might get their needed sleep. All who can get away to the mountains for July and August, the two hottest months, find great relief at twenty-five hundred feet. Those who must remain on the plains find life made somewhat bearable by the sea breezes which come up every morning about ten o'clock and last until midnight or later. The land breeze of the early morning is also refreshing. Deprived of these cooling breezes life would be very

uncomfortable on the plains during the hottest weather. The inland valleys become hot indeed.

The summer is rainless except for an occasional thundershower and for the typhoons which usually strike this part of the coast in the summer time. These tropical cyclones, originating over the Pacific Ocean east of Borneo, swinging northwest until they strike the belt of Westerly Winds and then to the northeast, bring cooler temperatures, torrential rainfall, and often great destruction. The late summer maximum of rainfall in Foochow and farther north is due to precipitation brought by these tropical cyclones.

SUMMARY

The general characteristics of the climate are fair, fine weather during autumn with slowly decreasing temperatures from September to late December; winters which are sensibly colder because of the humidity resulting from the rains brought by the northeast monsoons, but which have few frosts and fewer snows except in the higher altitudes; springs of cool temperatures but the heaviest rainfall of the year through most of the province brought by southeast monsoons; summers of hot enervating weather due to high humidity rather than excessively high temperatures, with little rainfall except for occasional thunderstorms and typhoons.

Part Two

The People

The earth existed millions of years before man began to be a nuisance on it, from the earth's point of view. Even today, it is stronger than he. Man has remained essentially the child of the earth, even though he rules it. This is true, in any case, in the sense that there is no lasting happiness for man unless he is in harmony with its rhythm.

—Graf von Keyserling

CHAPTER III

THE ORIGIN AND DISTRIBUTION OF PRESENT POPULATION

ETHNOLOGY

In Fukien Province, the Chinese people are the dominant group at the present time.¹ Chinese historical records and remnants of more primitive peoples still found in the province, indicate that the region was inhabited by other people before the entry of the Chinese. The early inhabitants, or "barbarians," have left no records of any sort.² The folklore of the remnants of these people, and the historical records of the Chinese, are the only sources of information in regard to them at the present time. Their legends and customs help

1 The two terms, "Fukienese" and "Chinese", have different significances. The former is geographic and refers to the people living in this area. The term "Chinese" has a cultural significance. Not all people living within China Proper are Chinese. There has been much discussion as to the real meaning of the term. The Chinese often term themselves "Descendants of the Yellow Emperor," the third historical ruler of the Empire, and one of the best loved, most capable and most famous. Since the Han dynasty (210 B. C. to 220 A. D.), they have often called themselves the "Sons of Han." They are also the "One Hundred Surnames." Li, in the beginning of his study, *Formation of the Chinese People*, (p. 7) gives as a tentative definition of the term, "Those people who are found in, or whose origin is traceable to the land called China Proper, and who acknowledge their association with the making of Chinese history from the beginning." There has been much intermarrying with other people and therefore people who were not originally connected with the Chinese group have gradually been absorbed by them and have taken on their customs and culture. At present they are the dominant group in all China.

2. The people who inhabited parts of China before its occupation by the Chinese are known among the latter as "barbarians." In fact, for centuries all people outside the "Middle Kingdom," as well as the primitive peoples within that kingdom, were termed barbarians. But the use of this term was continued within China only in reference to those people not yet Sinified, or who refused to accept Chinese culture.

us in linking them with other early peoples of China. The Chinese records written at the time of their entry into Fukien give brief but helpful information in regard to them.¹ The only scientific study of the origin of the Chinese people was made by Dr. Chi Li, a Chinese student of Harvard University.²

PYGMIES

The earliest inhabitants of all the southern part of China were dwarfs. They are reported both from Nganhui and from Yunnan as late as the third century A. D. There were many of them among the "barbarians" taken captive in Nganhui at the time the Jung tribes of the Nganhui-Kiangsu border were conquered by Chu-ko Ko, 226 A. D. Ten men and ten women were sent as curiosities to Ta-t'sin (the Roman Orient) at that time.³ There was also a tribe called "Hala" living in the mountains of Yunnan about the same time. The term "Hala" is the Tibetan for "black" which indicates

1 The Chinese have kept very careful records, both historical and geneological. Every dynasty has its great historian who has compiled, not mere statistics, but an account of the history of the dynasty, the communications of China with neighboring countries, and the geography of those countries. These have been compiled from the *Daily Chronicles of the Emperor*. In addition, the Emperor sent men into every province of the Empire to write the history and geography of those regions. Each tribe or surname has also kept records of its own ancestry and movements, because of its ancestor worship. The records dealing with Fukien province in the *Encyclopedia* and *Fukien Gazetteer*, compiled by representatives of the Emperor sent to that province for this special purpose, have been examined carefully in the original text. From information which we have today, not only historical but also geographic, this material seems most reliable. The maps of the region made 200 years ago are marvelous in workmanship and accuracy. The historical part of this discussion is based upon these records.

2 Doctor Chi Li, an anthropologist, has compiled the only reliable work on the origin of the Chinese people. He has taken up the problem from several different angles and has refrained from making assumptions without sufficient evidence. He has found paucity of anthropometric data, but he has used to best advantage those available, and has correlated them with the Chinese historical records in a very able study.

3 Hirth, F.: *China and the Roman Orient*, p. 48.

that these people must have been living in Yunnan when the Tibetan influence was still dominant there, or as late as the later Han dynasty which lasted until 220 A. D. It is, therefore, generally assumed that the whole southern part of China was at one time inhabited by these people. Whether they were similar to the Negritoes of the Philippine Islands, Formosa, Cochin China, the Malay States and Andaman Islands is uncertain, but Li sees no reason for thinking that they were not.

There is a trace of the dwarf element in the people of Kwangtung at the present time, in fact about one per cent of the total.¹ Whether any trace of the same element exists among the people of Fukien is a question on which we have no data. The very few metrical data available from Fukien indicate a super-medium stature rather than a submedium.² One wonders whether further measurements will prove this to be the actual condition. Certainly the general impression which one receives from a visit to or a sojourn among the people of the province is that they are generally short-statured.

Ming Yueh

The people who inhabited Fukien at the time of the entry of the Chinese people are known in the Chinese historical records as Ming Yueh. There were three groups of Yueh peoples, the Eastern or Tung Yueh, of Kiangsi and Chekiang, the Southern or Nan Yueh of Kwangtung, and the Ming Yueh of eastern Fukien. The western part of both Fukien and Chekiang

¹ Chi Li: *Formation of the Chinese People*, pp. 42 and 43.

² *Ibid.*, p. 33. (Li gives measurements of only eleven men from Fukien, all students in America, but records measurements of over a thousand from Kuangtung).

provinces was inhabited by the Tung Ou who were absorbed by the Nan Yueh after 204 B. C.¹ Chinese records give little clue to the ethnological character of the Tung Yueh and the Nan Yueh. There is no evidence as to the relationship of the three groups except the name. The fact that the Chinese name for the Nan Yueh is made with a frog radical and that for the Ming Yueh with a snake radical would indicate that the Chinese recognized a difference between them. The Ming Yueh are described under date of 138 B. C., as

“ . . . cropping the hair, tattooing the body, possessing no towns and villages, living among bamboos and valleys, experts in fighting on the water but impotent on land; having no cars or horses, or bows or arrows.” (Translated from *Ch'ien-Han-Shu*, book 64, Biography of Yen-Chu.)²

The tattooing custom here mentioned for the first time in connection with the aboriginal tribes of China, links these people with the Shans, the large tattooing aboriginal group of the South, and ancestors of the present Siamese.³

As to the origin of these people, nothing is known. Li hesitates to make even an assumption concerning their physical characteristics, venturing only the statement that they were

“ . . . less round-headed and leptorrhinic than the decidedly round-headed, leptorrhinic new immigrants (Chinese).”⁴

Dixon says that the Shans were

“ . . . of short stature (averaging under 160 cm.),

1 Lacouperie: *Languages of China before the Chinese*, p. 109.

2 Chi Li: *Formation of the Chinese People*, p. 245.

3 Ibid., p. 257.

4 Ibid., p. 281.

with light yellowish skin, straight black hair, and eyes which usually show the Mongoloid fold."¹

In the fifth and sixth centuries they were driven southward along the Menan and Mekong valleys by the pressure of the Chinese from the North. They conquered the Mon Khmer of the lower valleys in the eleventh, thirteenth and fourteenth centuries, and are now dominant in Siam.

The only other characteristic of these people which we find mentioned is that they were less warlike than most of the tribes of South China, and yielded to Chinese influence more readily. There were conflicts, but they were fewer than in other regions south of the Yangtze. At one time the emperor sent a military expedition into the province to quell a revolt. The Chinese were victorious. The emperor then ordered the whole population transferred from one part of the province to regions farther north. The more warlike may have migrated southward into Kwangtung and thus lessened the number of conflicts. The period of colonization and amalgamation, however, lasted through centuries. No reference is made to barbarians in Fukien after the later Han dynasty, which Li interprets to mean, not that there were none, but that they were willing to adopt Chinese customs and culture.²

The Chinese People

Contrary to the generally accepted opinion, the Chinese race is a very mixed one. The Chinese people came into the Yellow river valley between 3000 and 2000 B. C. From this center they gradually dispersed over the region which is now China. They found the

1 Dixon, Roland B.: *The Racial History of Man*, p. 277.

2 Chi Li: *Formation of the Chinese People*, p. 249.

whole region inhabited by other peoples at the time of their entry. The Chinese possessed a much higher culture than the people whom they found there, and whom they accordingly termed "barbarians." They immediately went about to extend their lands beyond their original possessions. They accomplished this by conquests which lasted over a long period of time. After their conquests won land and people for their kingdom, they attempted the assimilation of these people. There seems to have been no indiscriminate slaying and no effort to reduce these people to the condition of serfs. The only attempt was to induce them to adopt Chinese customs and culture. Not all of the aboriginal tribes were assimilated. Many resisted Chinese influence and were dislocated from their original lands by the pressure of the Chinese as the latter moved out over what is now China. The general direction of their movement seems to have been to the south and southwest along the Menam and Mekong valleys. Many tribes, however, remained and were entirely absorbed by the Chinese. Only those who refused to yield to the pressure of Chinese influence were still referred to as "barbarians." The others lost their identity in the larger group. In no case did Chinese culture lose much by this absorption of less cultured peoples. Occasionally customs may have been slightly modified by those of the more primitive group, but no real loss took place, except perhaps where a small group was isolated and lost touch with the larger group. This describes the process which took place in Fukien Province.

The Chinese came in contact with the Ming-Yueh in very early times, much earlier than with most of the aboriginal tribes. A glimpse of a physiographic map of China gives the probable reason for this early

contact of the Chinese with Fukien. The route from the Wei river valley in southern Shensi to Fukien is by way of the Tan river valley across the Tsinling range of mountains, thence down the Han to its junction with the Yangtze, down the Yangtze to Lake Poyang, and south to the mountains of the Fukien-Kiangsi border. The low pass across these mountains affords easy entrance to the Min valley which leads directly to the sea. The accessibility of Fukien by way of this natural route, and the fact that the Chinese were not seafaring people, lead to the conclusion that they entered Fukien by this overland route rather than from the sea.

This province, located by the sea, is mentioned in records which date back to the Shang dynasty (1766-1122 B. C.). *The Ancient and Modern Gazetteer of Fukien* gives this region as the goal of the military expedition headed by the great Yu, third historical emperor, 2205 B. C., and from which he never returned, though other records do not confirm this. His death place is usually given as near the mouth of the Yangtze. During both the Shang and Chou dynasties military men were sent into the province as rulers. One, Shung Shi, became very popular with the people. He even raised an army, invaded neighboring regions, and later made his eldest son king of these regions. The historian of this period, Chih Fang, in the book *Co Li*, distinguished between the people of Fukien and the "barbarians," the latter term evidently referring to those aborigines who did not submit readily to the rule of the Chinese general.

During the Chou dynasty, Go Chian, a man famous in Chinese history, was sent into the province as ruler. He became known as King of Yueh, and united Fukien and Kwangtung into the kingdom of Yueh. All kings of Kwangtung and Fukien were his descendants.

But it was not until the Chin dynasty (249-210 B. C.) that the emperor succeeded in uniting all of China. Fukien became a part of the empire at that time. A prefect was established in the province and the feudal system which had prevailed up to this time was abolished. The province was later lost by the Chinese and reconquered several times. Several "hsien" or districts were established during the Han dynasty and also two prefects. The region was called "Ming" until the Sung dynasty, when it became Fukien district. It did not become a province until the Ming or last Chinese dynasty (1368-1644 A. D.).¹

The process of amalgamation was also a slow one. At first, soldiers were sent into the region to conquer the people and settle on the land. Five hundred thousand military colonists were sent to southeast Fukien in 214 B. C. Many of them died because they were not accustomed to the warm climate of the subtropical region. Criminals were exiled to live among the Yueh of Kwangtung. It is probable that this also occurred in Fukien. These various attempts to cultivate the aborigines were more or less failures. It was only when families were sent in to really settle on the land that progress was made. The aborigines were sea-faring and mountain people, not agriculturalists. The Chinese taught them.

According to the records of the wall-building activities of the Chinese, there were two important periods of immigration: one, the lesser of the two, took place during the Sung dynasty (960-1279 A. D.); the second and greater movement took place during the Ming dynasty (1368-1644 A. D.). Nearly fifty per cent of the walls date from this later period. The early records of the province frequently mention "colonists,"

¹ *Fukien T'ing Chih*, (Gazetteer) Volume 1031.

"inhabitants," "expelled." The colonists seem to be the newcomers. The inhabitants are the older Chinese and half amalgamated earlier peoples. No explanation is given of the term "expelled." In one or two cases mention is made of the fact that there was trouble of some sort between the peoples and that many had gone away. Perhaps others were expelled for the same reason.

It is reported that at one time the governing of the region was difficult because of bandits from the mountains and pirates from the sea. Many cities were destroyed and city walls were razed by these bandits and pirates, especially along the coast. Finally, the emperor ordered all villages within a certain distance of the coast to be moved inland in order to afford protection against pirates. Perhaps in no other region has the practice of piracy been as terrible and of as long standing except in the Mediterranean region. Such geographic factors as mountainous topography, a rugged coast line, and a warmer climate than that to which they were accustomed, also made the task of the Chinese difficult. They were finally successful and forced their culture upon the people who did not migrate. There are three remnants of aboriginal people in Fukien at the present time, the San Tak, the Field people of Foochow and environs, and the Boat people found all along the coast.

The San Tak or Dog-faced People

"Four thousand five hundred years ago there lived a King, Go Sing by name, whose daughter gave birth to something which crawled out of her ear. This was put into a shell until it outgrew it, when it was transferred to a plate. Outgrowing the plate, it was put into a basket where it finally developed into a dog.

"The King being constantly at war with his enemies and unable to overcome them, made a proclamation to the effect that he would give his daughter in marriage to anyone who would overcome them and so bring peace to his kingdom.

"Now the dog, overhearing this, went to work to secure the prize. Getting into the enemy's camp, and ingratiating himself with the men, he became a great favorite of the soldiers who stroked his glossy head and petted him much, allowing him to sleep with them at nightfall.

"One night when the men were very sound asleep after much wine, the dog arose stealthily and bit off all their heads, subsequently taking them with him and laying them one by one at the feet of the King.

"The King was very sad now on account of his promise.

" 'I cannot give you my daughter in marriage seeing that you are a dog,' he said to the dog.

" 'I can become a man,' replied the dog.

"The King then placed a huge bell over the dog, saying, 'If after forty-nine days you can become a man, you shall have my daughter!'

"Now the Queen was very sad about the whole matter, and each day wondered very much what was happening under the bell. Being unable to restrain her curiosity, on the forty-eighth day she lifted the bell and looked in, only to discover that the dog had become man complete with the exception of his head!

"In spite of the peculiar appearance of the dog-headed man, the King kept his promise, and the wedding day was duly celebrated with great pomp and splendor, the bridegroom's head being wonderfully decorated with red silk and silver ornaments, so that none might notice anything unusual.

"The descendants of this strange couple lived in Central China, but wandering southward finally settled in the south.

"This is the story told by themselves of the origin of the San-Tak people of Fukien Province. They occupy the hills that follow the coast line of South-east China from 20 to 30 miles inland, and are very different from the rest of the inhabitants of this part of China. These hill-tribe folk have only four surnames which fit in with the story in an interesting way. These are:

Loi—shell

Lang—basket

Buang—plate

Cung—bell

"I am told that those of the surname Buang live mostly in Canton or thereabouts. There are none in Fukien."¹

There are other versions of this unusual story but they differ only in detail.² Twenty-one settlements of these people are found in the mountains of the province. There are also groups in southwest Chekiang, in Kwangtung and in Formosa. Their homes and villages are similar to those of the Chinese. The physical appearance of the men and their manner of dress is like that of the Chinese, and most of the men speak the Chinese language, though they have a distinct spoken language of their own.

The women seem to differ physically from the Chinese, and have a somewhat different manner of dress, especially a distinctive headdress. The ornaments in the hair are worn toward the front of the head and include strips of red cloth hanging down over the forehead. Mrs. Wood finds the silver image of a dog's head worn by those whom she has seen. Most of the people who have studied them say they are very

¹ Mrs. Henrietta A. Woods: "The San Tak of Fukien," *China Journal*, Vol. III, pp. 2 and 3.

² Kellogg, C. R.: "The San Tak of Fukien Province," *China Journal*, Vol. IV, No. 5, p. 238; Price, W. R.: "Some Aboriginal Tribes of South-eastern China," *China Journal*, Vol X, pp. 176-191.

ugly. They do not speak the Chinese language, as the men do. They are timid and retiring, but very proud. The women do all the work, even carrying the home-made brooms and ropes to market in the nearby cities. They usually go in groups and are accompanied by one or two men who act as interpreters. Seldom do they intermarry with the Chinese.

These people make brooms, baskets, and ropes from the long grasses of the mountain sides. They also cultivate the land. Doctor Dung attributes their name, Sia Ming (by which they are sometimes called), to the fact that they burn off the land in the mountains, cultivate it for two or three years until the soil is depleted, and then move on. They are exempt from taxes, conscriptions, and other restrictions and move about freely. In Fukien they rent land from the Chinese, often paying exorbitant rents. They are also often taken advantage of by the Chinese in other ways and thus are always in debt.

Many of their customs differ from the customs of the Chinese. Marriage and inheritance customs, superstitious beliefs in regard to burial, and celebrations of festivals all differ somewhat. The San Tak celebrate fewer feast days but they celebrate Chinese New Year with much feasting as do the Chinese. It is said of the San Tak of Chekiang and is probably also true of those in Fukien, that

“ . . . On the night of the thirtieth of the twelfth moon all the family eat together around a table in the central room of the house. The doors are tightly closed, and each member of the family takes a bone of pork in his mouth, gets down under the table, and goes around the table leg three times barking like a dog. Then the feast begins. At the back of the central room hangs a large picture of the dog-

headed ancestor, which all the family worship, kneeling before it and singing. People living near the Sai Ming villages say that the sound of the singing may be heard throughout the night far out over the mountains."¹

Who are these people? This is a question which still awaits answer. They are certainly remnants of primitive peoples. Both their own records and those of the Chinese say that they have come into the province quite recently. They could not then be a remnant of the early Ming Yueh of this region. Also the legends and ethnographical characteristics of the two groups do not correspond.

They have been considered Hakkas by some people, but there seems to be little similarity between the two groups. The Hakkas are bright, intelligent and influential in Kwangtung Province where most of them are found at the present time.

People who have seen them say that the women resemble the Igorrot women of the Philippine Islands. There is also a similarity between the two groups in the manner of burning off the hillsides, cultivating fields for a short period of time, and then moving on. Further than this there seems to be little resemblance. Marriage customs, superstitions, burial customs, and worship, seem to show no links. The Igorrots claim relationship to the Chinese, asserting that while sailing along the coasts of China they were ship-wrecked upon the shores of Luzon.² Long contact with the Chinese doubtless has caused the San Tak to modify their early customs and the Igorrots, if they did originally come from China, have been cut off from all such influence for centuries.

1 Kellogg, C. R., and Chiang Ting I: "Further Notes on the Aborigines of Fukien," *China Journal*, Vol. VI, No. 2, pp. 94-100.

2 Blair and Robertson: *The Philippine Islands, 1493-1898*, Vol. XXXVII, p. 243.

Li gives the following half-mythical, half-ethnological story in regard to the P'an Hu tribes of Central China, translated from Chinese records of the later Han dynasty, (200 or 300 A. D.):

"The Emperor Kachin (in the mythological age) was greatly disturbed by the invasion of Chuan-jung. Several expeditions sent to subjugate this barbarian tribe had been quite ineffective. A chieftain of this tribe, Wu, was especially invincible. The Emperor then proclaimed a prize to be given to anybody who could cut off the head of the chieftain; this prize consisted of ten thousand households, and his youngest daughter for a wife. After this proclamation one of the pet dogs of the emperor, remarkable because of its variegated coat and known as P'an-hu, brought to the emperor's throne a man's head, which to the astonishment of all the ministers proved to be actually that of the enemy. Intoxicated with joy, the Emperor was, however, at a loss to know how to reward the faithful hound, as it was inconceivable to marry this animal to his daughter or give it any title. The princess having become aware of all that had taken place was of the opinion that the Emperor should under no circumstances forfeit his provinces and volunteered to marry the dog, so that the Emperor could not be accused of a breach of faith, even with reference to an animal. Not knowing how to refute her argument, the Emperor consented. The princess thus married P'an-hu. P'an-hu having attained a wife, carried her on his back to a stone house in the Nan-Shan (Shenchou District, Hunan), a mountain full of dangerous precipices and absolutely devoid of any human trace. This girl changed her mode of living. Stripping off all her clothes, she made a Puchien (unintelligible) coiffure and wore Tuli (unintelligible) clothes. Meantime the Emperor felt greatly distressed at the loss of his daughter. Several messengers were sent to look for her; but they were all turned back by winds, rainstorms, and fogs. Three years after the marriage,

twelve children were born to this dog father and princess mother, six boys and six girls. P'an-hu died. The children married among themselves and multiplied. They made bark clothes and ornamented them with various grass juices. The fashion and cut of their clothes always left a tail at the end. The mother then returned to the Emperor and told everything to her father. The grandchildren were summoned to the court; their clothes were all variegated and their speech unintelligible. Fond of living in high altitudes and averse to plains, they were allowed to pursue their instinctive happiness in the spacious mountains. Their descendants multiplied and ever since have been known as Man I. They are inwardly cunning, but have a silly appearance. They are conservative and love to stay at home. Because of the service and nobility of their progenitors, they have always been exempted from taxes of all kinds. They have villages, and chieftains who are usually given by the government a seal together with a hat made of the skin of otter. The chieftains are known as Chinfu, and they call each other Hang-tu. The Men of Wuling at Chansa are a branch."¹

This story differs in some details from the story of the San Tak, but perhaps is similar enough to give the missing link. These people are said to be of the Mon Khmer race, and were once very powerful in Central China. Their power declined after the fifth and sixth centuries A. D., and the pressure of the Chinese forced them to retreat southward into Siam and to the mountains of Hunan and neighboring provinces. The dates thus correspond or at least fit in with those given by the San Tak of their entry into Fukien by way of Kwangtung. The Man I people, a subgroup of the Mon Khmer race, were once very strong in Kwangtung and still form a large per cent of the population in parts of the province.

¹ Chi Li: *Formation of the Chinese People*, pp. 243 and 244.

The facts that the San Tak claim to have come from Kwangtung, that they claim to be descended from the Yellow Emperor, still carrying the yellow umbrella at wedding ceremonies, and also that they are exempt from taxation and conscription, correspond with the P'an Hu story.

The San Tak are the only distinct group of aborigines left in Fukien. The Chinese people have replaced or assimilated all others.

Field People

The Field women of Foochow and environs form a very picturesque group found nowhere else in China. Racially they do not differ from the Chinese except perhaps in their splendid physiques, but they have some unusual customs not found among the Chinese. They have natural feet, never having followed the Chinese custom of foot-binding. They are strong and stalwart and have a most independent attitude; they work in the fields beside their husbands; they carry heavy loads across the plains and up and down the mountain sides; they are the servants in wealthy homes. In old China an interesting sight was that of one of these tall stalwart Amazons accompanying or leading a dainty, beautifully dressed, bound-footed Chinese woman on one of her infrequent trips outside of the home. Their most distinctive feature, however, is their headdress. The long, black hair is combed straight back from the face and coiled around three long silver or pewter hairpins which resemble daggers. These hairpins are a part of every Field woman's dowry and are very highly prized. A few years ago an unsuccessful attempt was made by the Chinese to force the Field women to quit wearing such hairpins. They



Plate IV *UONG MA*, THE HUA NANG COLLEGE GATEWOMAN
(A Field Woman)

disappeared from the streets for a time, but reappeared as soon as agitation died down. The large silver circlets worn as ear rings often hang to the shoulders and add to the picturesqueness of the women.

The story of these people as told by a Chinese girl is as follows:

"Long ago in the Tang dynasty (619-907 A. D.) enemies invaded the province. Most of the men were killed in battle and the women were forced to go out and fight. They were courageous and succeeded in holding back the invaders. The emperor rewarded them for their bravery by giving them the large silver hairpins which they still wear in their hair."

Another version of the story says,

"The men were killed off, the women were preparing to flee when the Chinese, or Mongol commander said that would never do, since the women were the real tillers of the soil among those natural-footed barbarians, and if they got away there would be no one to feed the armies. So . . . the women were given three daggers each with which to protect themselves from the Chinese soldiery. What proves the story true . . . is that they have the daggers, in most cases made of pewter, sometimes of silver and wear them now in their hair."¹

This story fits in with Chinese history, for we are told that in 885 A. D. five thousand Chinese soldiers entered Fukien from Honan under the leadership of the Wang brothers. While these people have intermingled with the Chinese until racially there is no distinction between the two, they are evidently the remnant of some aboriginal tribe. The following description from Chinese records, which Li interprets to be that of the half-assimilated tribes who mingled freely

1 Franck: *Roving Through South China*, p. 175.

with the Chinese and enjoyed the same civil rights, may give a clue to the origin of these people.

"In Yanchow (including Chekiang, Kiangsi, Fukien, Kwangtung and Kwangsi at this period) the people are mostly hunters and fishers. They do not save . . . They are superstitious and believe in many ghosts. Father and son often maintain independent households. In some parts (N. Kiangsi), women work in the market like a man and go as far as to support their husbands . . ."¹

Boat People

The Boat people form another interesting group. They are not confined to Fukien province, but are found living on the rivers all along the southeast coast. They have even found their way to Polynesia where they form the seafaring people of the islands, and whither they have carried many Chinese customs.² Racially they are similar to the Chinese. The women's headdress is somewhat distinctive, but life on the water is the distinguishing feature of these people. There is a story which says that at one time they displeased the emperor. He condemned them and their descendants to live on water ever after. The daughters of these people are allowed to marry men who live on land but the sons cannot marry girls who live on land and cannot own property on land. These restrictions have not been carried out rigidly in recent years. Every family owns its own boat and considers this boat its home. One marvels at the compactness of the household arrangements, the cleanliness, the contentment of these people in spite of cramped quarters, and the total lack of conveniences which seem so necessary

¹ Chi Li: *Formation of the Chinese People*, p. 249.

² Handy, Dr. E. S. Craighill: "Probable Sources of Polynesian Culture," *Proceedings of the Pan-Pacific Science Congress*, Tokyo, 1926. Vol. II.

to us. They earn their living by carrying freight and passengers.

It seems probable that these people are a remnant of the seafaring Ming Yueh who occupied the eastern part of Fukien at the time of the entry of the Chinese. One wonders if they were condemned to life on the water because of their love for it and their ineptitude for agricultural pursuits which the Chinese considered of supreme importance.

Hakkas

The Hakkas are another group in Fukien differing somewhat from the dominant Chinese. They have a distinct language of their own. Their custom of the daily bath and general habits of cleanliness, the natural feet of the women, their interest in educating their children which has resulted in a low per cent of illiteracy among them and a high per cent of scholars of outstanding intellectual attainments, all distinguish them from the larger group.

Their language and records show that they came originally from Honan Province, that they are Chinese, that they first settled in Fukien, then later spread into nearby provinces. They are found today in Ting Chow, the city to which all Kwangtung Hakkas trace their origin. There is another group along the North river who speak a similar dialect, but who disclaim any connection with the real Hakkas.¹

Campbell thinks that a much larger group of these people came into the province but that all who settled in other parts completely lost their identity. Only in the comparatively isolated parts of Ting Chow

¹ Hsieh T'ing Yu: "Origin and Migrations of the Hakkas," *The Chinese Social and Political Science Review*, Vol. XIII, No. 2, pp. 1 to 3.

and Ninghwa in the southwestern part of the province, regions where the civilization of the native peoples was less advanced than elsewhere, did they build up a "New Honan," and retain their own language and customs.¹

Mongols and Manchus

The only people who have been absorbed by the Chinese in this province during recent times are the Manchus. The Mongols doubtless came into the province during the Yuan or Mongol dynasty (1206-1368 A. D.), but were forced to return to Mongolia after the downfall of their rule.

The Manchus came into the larger cities in considerable numbers during the Manchu dynasty (1644-1911 A. D.), settled in certain sections of these cities, and occupied themselves with the administrative affairs of government. They were appointed to all the major official positions and were supported by the government. Manchuria was almost depopulated at that time. Even now, there are few Manchus there, and because of assimilation, fewer in China.

For two and a half centuries they remained aloof from the Chinese. They intermingled little, and never intermarried with the older group, because they feared the degrading of their race. This condition has changed entirely since the downfall of the Manchu dynasty (1911), at which time the Manchus lost both official positions and state support. They were not prepared for other occupations and have suffered much hardship as a result. Their valuable Mandarin coats, and strings of amber and jade beads (official insignia), have been selling for a fraction of their value. In addi-

¹ Campbell, George: *Origin and Migrations of the Hakkas*.

tion, the social barrier was broken down. There is much intermarrying at the present time, and every Manchu family seems eager to welcome a Chinese girl into their group. They have adopted Chinese surnames, Chinese customs, and the Chinese language, even at the expense of the old Manchu language. It is said that not more than ten or a dozen people in China are able to read the latter at the present time. This is another illustration of the oft repeated statement that the Chinese absorb every race which comes within their borders. The Manchus came to rule, but stayed as a part of the great Chinese nation.

PRESENT POPULATION

The present population of the province is variously estimated at from thirteen millions to twenty-three millions. There are no reliable statistics, and never have been, though estimates of the population are given in Chinese records for almost every century since thirteen hundred, when Fukien first became an integral part of the empire. The following figures show that the growth in population was very slow up until the last three hundred years:

Year	Families	Individuals
1300	700,817	2,935,014
1393	815,527	3,916,860
1491	516,039	2,116,060
1578	515,307	2,738,793

It is evident that these figures do not represent a normal increase in population. In every table of statistics we find the items: "original people," "colonists," "expelled." People have been going and coming continually through the centuries.¹

¹ *Fukien T'ing Chih* (Gazetteer) Vols. 1031 to 1110.

The figures for 1660 are less definite, but the population had barely passed the three million mark. The next definite statistics are those of 1885 which give Fukien a population of 23,500,000. The 1910 statistics record 23,100,000 and 1923 post office figures state 13,157,791. The report of the China Continuation Committee gives 17,067,277 as the population for 1918 to 1921. This is about the median between the other two estimates. Some people think that the post office figures are the most accurate, in which case it seems difficult to account for a decrease of ten millions in a little less than forty years. There has been emigration, but probably not so extensive as these figures would indicate. If the report of the China Continuation Committee is accepted, and a comparison made between the population of certain districts now and at the beginning of the last Chinese Dynasty (Ming dynasty, 1368-1644 A. D.), one finds an increase of over five hundred per cent in three hundred years. There was over a thousand per cent gain in Changchow-tao, four hundred in Hinghwa, and almost six hundred in Yungan-hsien. The population for the whole province, if taken as 13,000,000 at present and 3,000,000 in 1660, shows a little over three hundred per cent gain. If we consider the 1885 figures as authentic and if we accept post office figures for the present population, the increase has been much greater than that until within the last forty year period, during which time there has been a decline. The whole question is quite indefinite but two facts stand out. There was not a great increase in population until within the last three hundred years, and that increase has not continued up to the present. Rather there has been a decrease within the last half century.

The interesting problem also confronts one of ac-

counting for the predominance of males. In all of China the ratio of male population to female is about 127 to 100. No definite statistics for Fukien are available but Doolittle mentions the fact that in many parts of Fukien, the men far outnumber the women.¹ Doolittle wrote some years ago, and attributed this condition to the female infanticide which was practiced so generally at that time. It seems to have been more common in Fukien than farther north, although the economic struggle has not been so severe as in the famine regions. Chinese people always say, however, that they cannot afford to raise so many girls. The boys are of greater value in the family than the girls, who are only an expense until grown, and then become members of another group upon marriage. Some recent writers feel that this cannot be the cause, that infanticide has not been generally practiced recently and therefore cannot be responsible. Perhaps even now people do not realize the extent to which girl babies are destroyed. G. H. Pitt-Rivers, in discussing a similar condition in some of the South Sea Islands, feels that in meeting modern cultural influences and making readjustments, people tend to die out; that people are really not as adaptable as we had supposed; that the first indication of this depopulation tendency is an increase of males over females; and that only as the primitive people intermarry with the newcomers and receive an infusion of new blood, do they continue to increase.² One wonders if there has been a sufficient intermingling of west with east in Fukien to cause such a condition. Female infanticide seems to be the more probable cause.

1 Doolittle, Rev. Justus: *Social Life of the Chinese*, Vol. II, p. 208.

2 Pitt-Rivers, G. H.: "Variations in Sex Ratios as Indices of Racial Decline," *Proceedings of the Pan-Pacific Science Congress*, 1923, Vol. I, pp. 273-276.

The density of the present population is about 284 per square mile, if post office figures are accepted. The estimate of 23,000,000 would give an average density of 500 per square mile, surely an over-estimate. The average 284 would be increased if the rough, sparsely inhabited mountain area were disregarded, as the population is largely concentrated in the valleys and on the coastal plain. There are some settlements in the mountains but they are neither large nor numerous. Among the mountain dwellers the San Tak are perhaps the most numerous, though there are also other groups. Temples, inhabited only by a few priests, often occur in lonely places in the mountains, and bandits make the mountains their hiding places.

The rural population is perhaps eighty-five per cent of the total. There are no isolated farm houses such as occur in the farming districts in America. The people have lived in towns and villages since the days when such grouping was necessary as a protection against bandits and pirates. At sunset one may see the smoke rising from a thousand villages dotting coastal plain or valley. These villages vary in size from hamlets to settlements of several thousand inhabitants. The greater number would probably be intermediate between these.

In spite of the fact that only about fifteen per cent of the population is urban, there are several large cities, twenty-nine having a population of twenty thousand or more. The leading ones are:¹

Foochow	700,000
Chuanchow-fu	130,000
Amoy	114,000
Kienning-fu	70,000

¹ Lacy, W. N.: "Geography," *Fukien, A Study of a Province in China*, p. 2.

Changchow-fu	65,000
Hang-kong	60,000
Ning-tek	50,000

Only the most densely populated states in the United States have such a list of cities. New York, with an average density of population a little less than that of Fukien, has twenty-nine cities of twenty thousand or more (exclusive of New York City). The conditions are hardly parallel in the two regions, however, for eighty per cent of New York's population is urban, while about the same per cent of Fukien's population is rural. The larger per cent of the population in both regions is crowded into the lowlands. In New York it is concentrated in the Hudson-Mohawk lowland, a continuous belt of level topography across the state; in Fukien, into the many small valleys scattered over the province.

SUMMARY

The easy overland route into Fukien from Central China led to the early entrance of the Chinese people. Mountainous topography and a sub-tropical climate to which they were unaccustomed, made the task of colonization difficult for the Chinese, and Fukien really did not become an integral part of the Chinese empire until the tenth century, A. D. Even then bandits from the mountains and pirates from the sea harassed the people.

There was no great increase in the population of Fukien from the time it became a part of the Chinese Empire until the seventeenth century. Colonists came in but other people emigrated. Trouble among them-

selves, piracy and banditry, and frequent famines¹ made emigration an important factor in the lack of stability of the population. A great increase in the population has taken place within the last three hundred years which, however, has not continued to the present.

¹ Ta Chen: *Chinese Migrations with Special Reference to Labor Conditions*, pp. 9 and 10.

CHAPTER IV

THE CHARACTERISTICS OF THE PEOPLE

PHYSICAL CHARACTERISTICS

Small Stature

The people of Fukien are generally of small stature. The few metrical data which Dr. Li records from Fukien would seem to indicate a supermedium stature,¹ but a study of a real cross section of the people will doubtless modify this conclusion. The general impression of Occidentals living in Fukien is that the people are small. It is true that there are both men and women of tall stature. Some of the field women have fine, stalwart physiques, and would increase the average height of the people. School boys and school girls in Fukien seem smaller than those of north China, and much smaller than children of the same age in the United States. A group of adults shows this same contrast. Occasionally those of unusually small stature are seen.

Dark Complexion

The great Mongolian or Yellow race of which the Fukienese are members has a characteristic dark skin. Sometimes the fact that the people of Fukien have an olive skin rather than the yellow skin of the Mongolian groups farther to the north, attracts attention. The influence of Indonesian aborigines is often given as the cause for the difference.²

¹ Chi Li: *Formation of the Chinese People*, p. 33.

² Scott, Roderick: "Ethnological and Historical Background," *Fukien, A Study of a Province in China*, p. 9.

Attractive Appearance

The Fukienese are admittedly good-looking. The girls are small and dainty, with slender hands and small feet. Their graceful movements also add to their attractive appearance. The women are always careful about the arrangement of their hair, and about their general appearance. Those who can afford it are daintily dressed. Perhaps nowhere in the world is silk more widely or more appropriately used than in the land where its culture arose. Men use silk as attractively in their native costumes as do women. The poorer people cannot afford silks, but always appear neatly dressed in their coarse wash garments. Rags are not tolerated, and are seen only on beggars, though clothes are often patched until it is hard to tell which was the original garment. As a result, the people present a much more attractive appearance than in many other parts of the Orient.

Great Endurance

The endurance of these people is always a marvel to one from the West. The whole farming population, men, women, and children, rise at the break of day, work all day long in the fields and return to their homes, only after the coming of dusk makes outside work impossible. Cooking, dish washing and other housework, and a brief sleep are all crowded into the hours between dusk and dawn. Boys and girls working in shops where they have been apprenticed, are often busy at eleven o'clock at night, and hard at work again at dawn. Girls going to and from school in spring and autumn never hesitate at a thirty, or forty, or fifty mile walk, even though they have done little walking in the meantime. Chair bearers carry sedan chairs for thirty or thirty-five miles a day, day after day, and

only occasionally does one fall under the burden. The continual use of opium, and approaching old age are the only things which seem to unfit a burden-bearer for his task. Jinrikisha coolies run for miles every day, drawing their burdens, but their lives are said to be shortened by their over-exertion.

Resistance to Disease

In a land where sanitation is almost unknown and where disease of every sort is rampant, a resistance to disease is built up which is remarkable. Such scourges as plague, cholera, smallpox, and tuberculosis do carry off hundreds of people every few years, but they would decimate the population of a western city in a short time, if as prevalent. Lack of ventilation in sleeping rooms, absence of any sort of precaution in case of infectious diseases, and little if any medical attention in illness, makes recovery extremely improbable, and spread of the disease a certainty. Those who are susceptible are carried off by the epidemic, and gradually the whole population develops immunity to such diseases. Perhaps another factor is the lack of care which children receive. Only the fittest survive in early childhood, and thus a hardy race is developed.

PSYCHOLOGICAL CHARACTERISTICS

Mentally Alert

To speak of a people, many of whom have done the work of beasts of burden for centuries, as being mentally alert seems incongruous; and if the coolies who are doing the heavier labor are considered, there is little indication of keen intellect. Among the Fukienese there are the mentally slow, sometimes a larger per cent than is anticipated. This could not be otherwise with labor conditions as they exist at the present

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time, but there are also many who are wide awake. The eagerness for an education on the part of the young people is one evidence. One can hardly find a village, however remote and isolated, that does not boast both boys and girls who are eager to study. Another indication is in the fact that, once in school, the majority of these boys and girls prove themselves to be capable of carrying as heavy work as their cousins in the West, in spite of the fact that their parents have never learned to read or write. Learning has long been revered in China. Confucius, living from 551 to 478 B. C., had a following of several thousand students. There have been many seeking after learning ever since his time, but only a very small per cent of the total population has been privileged to receive it. There are more students in school now in China than ever before in the history of the country, with primary schools especially crowded. A break between primary and grammar school because of economic and labor conditions leaves a smaller per cent in schools above the primary grades. Those who continue are usually successful in their studies and many of them make outstanding records, even in American or European universities. The highest average ever made by a student in one of our midwestern universities was that made by a Chinese man from Foochow.¹

The people are also very patient. Their philosophy is a factor in the development of even dispositions. They have been taught to adjust themselves to outward circumstances. Chu Hsi, a native of Fukien, and a student whose philosophy dominated the thought of China for centuries, said that while one need not adjust one's inner attitude, one should always be ready to accept outward circumstances in a calm state of mind.

¹ Mr. W. G. Wang, at Cornell College, Iowa.

Conservative

A civilization which has lasted for three thousand or four thousand years and which has been dominated by ancestor worship, is in the nature of the case conservative. Also the fact that Chinese civilization reached its highest development several centuries ago adds to the backward look of the people. But the Fukienese are more conservative than the people of many parts of China. The impact of Western culture is responsible for most of the recent changes in China, and it has not touched Fukien as it has the more accessible areas. The introduction of electricity for lighting purposes, installation of modern machinery in a few factories, the levelling and widening of streets for the use of wheeled vehicles, and the building of highways and airports, are some of the modern improvements. Modern schools and hospitals have been developed by the Chinese in many centers, and those established by mission groups from Western countries have been placed under government regulations. The new liberties accorded to or demanded by women are also an evidence of the recent advancement. Civil reform has caused considerable upheaval in the past twenty years, reaching its maximum within the last twelve, but farmers cultivate their fields as their forefathers did, tea growers follow the old methods, and manufacturers still use hand labor. However, the New Life Movement of the young people of China, and the adult education carried on by student groups in practically every hamlet and village, are reaching even the inaccessible parts of this province, and are giving the people, both young and old, a new, forward look.

Good Natured

One would expect to find these people sad and

morose because they live close to the margin economically, and do the work of beasts of burden. Also frequent calamities, the loss of crops and property from floods or from the ravage of bandits, the very uneven distribution of wealth, the lack of any attempt toward justice in the courts, would tend to dispel any cheer or good humor. Instead of moroseness, a sort of fatalistic good humor is found among the people. Crops fail, the farmers replant their fields; homes are destroyed, the owners somehow manage to rebuild; death comes, the living move on just the same. Disappointments are not taken seriously, perhaps because the impossible has not been expected as it is by people occupying a new territory. Life is grim and harsh and has been so all during the past. Only occasionally is it too severe, and a body is found beside a pool or floating down the river as a result. The people keep a smiling countenance, even women, toiling up steep mountain roads with their heavy burdens, laugh and joke as they go. The young people enjoy a jolly, good-hearted person but dislike one of dour countenance; and the person who can laugh with them easily wins his way into their hearts.

Superstitious

Superstitions and many primitive animistic beliefs still prevail among the Fukienese, to whom all nature is peopled with spirits. Some of these deities are fearsome, others friendly. In the former group belongs the Fox Devil who is always near to frighten. The spirits of the dead are kindly spirits, if they have been given proper burial and are worshipped in the approved manner; otherwise they too may return to torment the living. Everywhere one sees evidence of these superstitious beliefs.

Religious

The deep, mystical tendencies of the people of India are not found among the people of China. They are religious but their religion consists rather in appeasing blind and unreasoning spirits than in striving for the absorption of the individual into the one Supreme Reality.

They seem to be free from any feeling of reverence for deities, spirits which are not the embodiment of the highest virtues. Even Heaven, or *T'ien*, and Way, or *Tao*, although giving the significance of monotheism to their worship, do not have ascribed to them the idea of personality which is given to the Supreme Being in the Christian world, and therefore do not inspire awe or reverence. Sacredness and reverence are revealed only in the worship of ancestors.

SUMMARY

Many of the characteristics of the people can be traced to life in a humid, subtropical, mountainous region, or to a dense population crowded onto a limited amount of agricultural land. Conservatism seems to be the result of the age of the country, but superstitions and a certain resistance to disease seem characteristic of people who have no scientific explanations for natural phenomena, and no scientific medicine.

CHAPTER V

THE SOCIAL LIFE OF THE PEOPLE

LANGUAGE

The written language of Fukien is that of all China. The spoken language differs from that found in other parts of China, and also differs in different parts of the province. The language of the aboriginal people caused the colonists to modify their speech somewhat, and isolation due to topography has resulted in the evolution of the different dialects.

The early Chinese language of the Shang dynasty (1766-1122 B. C.) had no tones. The languages of the aboriginal peoples did have tones, the number of tones varying from two to fourteen in the different parts of China. It is supposed that the Chinese adopted these tones as a compensation for the paucity of sounds in their language. The aborigines may have been servants in the Chinese homes and the Chinese children unconsciously adopted the tones of the more primitive people.¹ There are four distinct tones in the Mandarin of north, central, and west China. There are fourteen in the Cantonese dialect. The language of Fukien has seven tones, making it intermediate between the two.

Fukien has many different dialects, but only three are quite distinct; the Amoy, spoken in the vicinity of that city, the Foochow in the Foochow valley, and a form of the Mandarin in the northwestern part of the province. This distribution is a result of location and topography. Along the overland route from Yenping to the Kiangsi border, where people enter from central

¹ Ingram, J. H.: "Civilization and Religion of the Shang Dynasty," *China Journal*, Vol. III, pp. 473-483.

China, the Mandarin has penetrated. It has been modified somewhat, but is still characterized by four tones. The Foochow has seven distinct tones and is intermediate between the Mandarin and the Cantonese. The Amoy dialect, spoken along the coast farther south, is again intermediate between the Foochow and the Cantonese. A person speaking any one of these dialects is not understood in either of the other districts.

The other dialects of the province are variations of these three. No one of the three is spoken over a large area in its pure form. Every mountain barrier forms a boundary line beyond which differences in speech prevail. The comparatively isolated valleys and poor communication, in addition to the probable differences in the speech of the aboriginal peoples, are causes of so many different forms of speech.

Some effort has been made to reduce these local tongues to written form, but with only partial success. The classical written language of China is still read and preferred by all scholars.

There also has been an effort on the part of schools to introduce the Mandarin into all parts of the province and make it the universal language. Students learn to speak it, but it will take a long time for a comparatively new language to replace the mother tongue of thirteen million people.

FAMILY LIFE

The family is the social unit. The individual has long been subordinated to the group. In work, in financial affairs, in relation to the community and to society, the family stands together. The food for the group is cooked in a common kitchen and eaten in a common dining room, no matter how large the family. If a son leaves home because he is not needed on the farm, or

because ambition leads to a more lucrative position in the city or to greater opportunities abroad, his earnings are paid into the family coffers. As much is returned to him for his own use as the head of the household sees fit. At least this is true of filial sons, and no greater sin can be committed than that of being unfilial.

A family consists of a man and his wife or wives, their sons and sons' wives, and grandchildren. Sometimes a fourth generation is found, but that is unusual. The father is head of the house, nominally at least. It sometimes happens that the mother has the stronger character of the two and virtually rules the group. After the father's death, the eldest son becomes head of the family, or sometimes an uncle or a cousin. The youngest members are taught from childhood to respect and yield to the wishes of their elders. An older brother resents very quickly any disrespect on the part of the younger members of the family. The girls, as soon as they become of marriageable age, are married into other homes, become members of their husbands' families and are considered as distantly connected with their parents' homes. They return only occasionally for short visits. One result of this close family organization is that every person belongs to some group. There are no waifs, no girls without guardians, no boys without family responsibilities. If a family is unfortunate enough to be without sons, a boy is adopted in order to keep the family properly intact, for no woman can hold property in her own name (unless recent changes have made this possible).

GOVERNMENT

So important is the idea of family unity that it has been projected beyond the home to the village, district, province, and even the country as a whole. The

patriarchal form of government prevailed in all of China until the downfall of the Empire in 1911. Under the old system the greatest possible freedom was granted to the people, but the same loyalty was expected from the subjects as was expected from members of a family. Officials were responsible to the people for the faithful performance of duty. Any failure on their part was very serious and often resulted in some great calamity. Since the Chinese considered natural and moral law as one, a failure to keep the moral law might easily influence the natural order of things and bring about dire results. Thus the responsibility placed upon officials, rather than any external force, tended to keep them from violating the trust which was placed in them by the people. Such trust was often violated, however, in the later years of the Empire and finally resulted in the downfall of the old patriarchal form of government.

The republic set up in 1911 has had many vicissitudes. Fukien has remained an integral part of this republic, although illiteracy on the part of the masses, people untrained for government positions suddenly placed in office, interferences both from without and within have caused many difficulties and a succession of rapid changes. The present provincial government is in the hands of a group of commissioners appointed by the National Government and headed by a chairman. The chairman of the provincial committee occupies, in a general way, the position of governor of the province.

FRIENDSHIP

Someone has said that every country has its contribution to make to the world, and China's great contribution is friendship. Perhaps nowhere else in the world are friends so loyal and so devoted as in China.

This is as true among the people of Fukien as elsewhere. "Till death" is the oath frequently sworn by two friends. Not so long ago the writer witnessed a double tragedy because of a calamity which befell one individual. The two friends ended life together in the Min river because the one was not strong enough to face the world after the disaster. Unselfishness may not be everywhere apparent, but generally no greater unselfishness can be found than that shown by one friend for another.

SOCIAL CLASSES

Students

The social classification of the people of Fukien is characteristic of all of China. There are five classes of society, a division not based on wealth and poverty but upon vocation. Scholars stand first. Learning has long been revered by the Chinese people and scholars form the first and most important social class.

Peasants

The second or peasant class is no less important than the first. It is a much larger group and one upon which the whole economic structure is dependent. The peasants are the producers and for this reason are highly respected. More than eighty per cent of the population of Fukien province follows agricultural pursuits. The peasants are for the most part illiterate but kind-hearted, contented, hard working people. In no other country are they so universally honored nor is there any other country where the peasantry has held its position so long and so certainly. Keyserling attributes to them much of the great philosophy which has preserved the race, and gives this description of agriculture:

"According to the Chinese conceptions, heaven and earth, the events of the world and the life of men, morality and the normal course of nature form one connected whole. Heaven stands above the earth and earth stands above men. The peasant is the man who is most strictly subjected to it. But for this reason he forms the basis of the whole. If he does not carry out his duty rigidly, then the state, as well as Heaven, begins to totter. He thus acquires a dignity possessed by no other being in the world. The Chinese peasant could, if he knew how to think and feel, regard himself as the bearer of Heaven. Where else has the dull existence of the mass been raised to the mirror of conscious wisdom? This implies an organization of life which has never been excelled in significance. And this great significance has, as always happens when it is truly great, transfigured appearance where it is hardly understood . . . life as a conscious part (of nature) has found (in China) its highest expression hitherto. The Chinese are fully conscious of this synthesis, and we are not; to this extent he stands above us."

He continues:

"Wherever I cast my eye I see the peasants at work methodically, thoughtfully, contentedly. It is they who everywhere give life to the wide plain. The blue of their jerkins is as much a part of the picture as the green of the tilled fields . . . One cannot even imagine this land devoid of the enlivening presence of these yellow human beings. There is no other peasantry in the world which gives such an impression of absolute genuineness and of belonging so much to the soil."¹

Artisans

The third class of people is composed of the artisans. This class consists of goldsmiths, silversmiths,

¹ Keyserling, Graf von: *Travel Diary of a Philosopher*, Vol. II, pp. 70 to 72.

blacksmiths, carpenters, shoemakers, cabinet makers and masons. All of them are skilled in their line of work. Some of the wood-carving is marvelous, as is much of the other hand work.

“The art of goldsmith, the ebony and ivory carver—whatever belongs to arts and crafts—is on an incredibly high level. The most subordinate artisan seems to possess taste in the highest sense of the word.”¹

Many of the unique exports from Fukien belong to the class of articles made by the artisans. Boys are apprenticed in these shops at an early age, have little opportunity for study, and spend their lives in one particular field.

Merchants

The fourth class is the merchant class. There are many wealthy merchants but they are not producers, hence their lower social position. The silk, lacquer, dry-goods, and curio shops are fascinating. One also sees rice shops, wheat shops, meat shops and fish markets. One shop, as a rule, handles only one line of goods, although recently a few are tending toward the western department store type. Merchants are a fine class of people but rank next to the lowest in the social scale.

Soldiers

Until recently, the soldiers formed the fifth and lowest class, the flotsam of society. For years one of the curses of China was its large standing army, an unproductive class of people who subsisted entirely upon the products of other men's labors. This class

¹ Keyserling, Graf von: *Travel Diary of a Philosopher*, Vol. II, p. 28.

distinction has largely disappeared during the recent war, because youth from all ranks have been called to the defense of their country. During the World War, the Chinese girls could not understand the fact that American women, college graduates, had brothers and cousins in the army. Now they are sharing that experience for the first time in the history of China.

SUMMARY

The language of the province is intermediate between those of the north and south, and the numerous dialects seem to have developed in the isolated valleys.

The social system is indigenous, but only the influence of the peasant group seems definitely an outgrowth of environmental conditions.

This social classification has resulted in making the Chinese people a great agricultural race. It could not subsist but for its intensive agriculture, and the honor and respect accorded the peasants has held the larger per cent of the people in that productive occupation.

Part Three

The Factors in the Life of the People

In every problem of history there are two main factors, variously stated as heredity and environment, man and his geographic conditions, the internal forces of race and the external forces of habitat. Now the geographic element in the long history of human development has been operating strongly and operating persistently. Herein lies its importance. It is a stable force. It never sleeps. This natural environment, this physical basis of history, is for all intents and purposes immutable in comparison with the other factor in the problem—shifting, plastic, progressive retrogressive man.

—Ellen Churchill Semple

CHAPTER VI

THE PHYSICAL FACTORS IN THE LIFE OF THE PEOPLE

LIVING CONDITIONS

Homes

As the log cabins of Illinois and Ohio, the sod houses of the prairies, and the adobe huts of the Navajo Indians are direct responses to physical environment, so the homes of the Chinese are a reflection of their surroundings. The materials available, the dangers to be guarded against, such as typhoons and floods, the hot summers and absence of cold winters, all reflect their influence in the type of homes.

The most commonly used building material is mud. The red clay which results from the weathering of the blue granite of the mountains is mixed with water, pounded into a previously constructed framework and allowed to dry. When dry, the framework is removed, the roof added and the walls plastered both inside and out, or occasionally cemented. The partitions of the houses may be of mud, but more often are of thin framework, those toward the open courts being constructed of beautifully carved lattice work in the larger homes. Mud houses are easily constructed and are fairly durable when the tile roof is so laid as to prevent the walls from water soaking. If water-soaked, they crumble quickly.

Frame houses are common in some parts of the province. Timber is still plentiful in the western mountains and is used for the construction of homes wherever it is available. Frame buildings are popular because of

the speed and low cost of construction. They are usually poorly built and, though the foundations may be strong, the rest of the structure is quite fragile. These houses burn very rapidly and are protected against fire in most Chinese cities only by the brick fire walls with which the cities are honeycombed.

Brick is a much better building material. The clays of parts of the province make splendid brick and tile, and timber from the mountains provides charcoal for firing. Mintsing is especially famous for its brick making. Brick is durable and is being used more and more for construction purposes. Tile has long been used as a roofing material. The tiles are held in place by small stones or by the more satisfactory but more expensive method of cementing. A building with granite foundation, brick walls, and tile roof is very substantial. Tile is also used for floors wherever they are laid on the ground.

Granite, the finest of building stones, is available in the mountains throughout most of Fukien. It is not used extensively because of the expense of hand cutting, but is utilized wherever durable building material is essential. Not only are highways, mountain roads, and streets paved with granite, bridges built of it to withstand floods, and graves decorated with it because of its durability and beauty, but also the foundations of homes and larger buildings are constructed of it, especially in districts subject to typhoons or floods. Granite affords stability in times of high wind and is not injured by flood when backwater from the rivers is high enough to enter the homes.

The arrangement of the homes is a direct response to the conditions of climate and the density of population. In a densely populated region all buildings are walled for protection from prying eyes, petty thieves,

and marauders. The outer gate opens into a court which usually is paved with granite flagstones, decorated with flowers and small trees and occasionally with a rockery. Beyond the court a large room serves as a reception hall and a place for the worship of ancestral spirits. Behind and on either side of the reception hall are the bedrooms, sitting rooms, kitchens, and sometimes a second much smaller and more pri-



Plate V SECTION OF *BRIDGE OF TEN THOUSAND AGES*, MIN RIVER, FOOCHOW

vate court in the extreme rear of the house. Many houses are two story and may accommodate from two to sixteen families. The reception room is not enclosed on the side toward the court, but left quite open to admit the summer breezes. The Fukienese build for warm, rather than cold weather, and spend their time during most of the year in the open. Buildings are never heated in spite of the intense sensible cold resulting from high humidity when temperatures range from 40° to 50°. The brazier, or fire basket, and additional clothing and bedding, afford their only protection against the cold of the brief winter.

Clothing

Young and old begin adding more coats and sweaters in the autumn as the cold weather comes. Gradually the number is increased until clothes become burdensome. Fur-lined coats are a great comfort to the people who can afford them, and the cotton and silk wadding used in heavy outer garments is also a very effective protection against the cold.

In summer, the coolest materials are selected for wear. Men and half grown boys usually wear no upper garments when at work. Students are never so scantily clothed, but have adopted European dress as more comfortable than the long silk garments required by Chinese custom. Cool cottons, linens, or wash silks are worn by women; the black linen commonly worn by the older women of the working class is said to be exceptionally cool. No woman ever appears half-clad in spite of the heat. Working women go without shoes and hose, and with trousers just below the knees, or even rolled above the knees when at work, but upper class Chinese women are most modest in their manner of dress. The shorter sleeves and collarless necks, recent adaptations of the western styles by girl students, have been decried by some as being immodest, but they have gained favor because of coolness. The old fashioned trousers of the Chinese women, loose and hanging to the ankles, are very cool and comfortable.

Bedding

The beds and bedding in use also show the influence of climate. For hot summer weather, a Chinese rattan bed covered with a piece of straw matting is the coolest sleeping arrangement which could be found. It is a little less flexible than our spring bed,

but not uncomfortable, and is much cooler than either a felt or hair mattress. The mosquito net, a necessary protection from the millions of mosquitoes inhabiting the region, adds somewhat to the temperature of sleeping quarters by keeping out the breeze. Chinese people use fans much more than we do and often make use of them at night. Once cool and comfortable, a person sleeps quite restfully, even through the suffocatingly hot hours between the dying down of the day breeze and the springing up of the night breeze two or three hours later.

The old-fashioned neck pillows, blocks made of strips of rattan and shaped to the neck, have not retained favor with the more modern Chinese. They were much cooler than feather pillows, however, and undoubtedly were a response to climatic conditions. People who do not use them sleep without pillows in the hottest weather. In winter heavy bed covers are used, and thus people who can afford sufficient bedding do not suffer from the cold at night.

Diet

The people are largely dependent upon food raised in the province or nearby parts of China for sustenance. The mountainous character of the country makes it difficult to raise enough rice for the whole population and therefore much is shipped in. Along the coast where the soil is not adapted to rice growing and where sweet potatoes are an important crop, the potatoes are sliced and dried on the hillsides during the fair autumn weather. Sometimes whole hillsides are white with them. The "sweet potato money," as it is called, is stored away for winter use and although it does not form a very palatable dish, as an old Chinese farmer said, it helps keep people alive during the winter when

rice is scarce and expensive. All kinds of vegetables are grown in the autumn and winter, especially near the large cities. A great deal of fish is consumed along the coast, but inland only salted fish and a small amount of fresh-water fish are available. Bamboo shoots constitute a favorite dish. Many varieties of fruit are eaten by all, from the sub-tropical oranges, bananas, mangoes, and *lichees*, which grow abundantly in the province, to the peaches, pears, plums, apricots, and persimmons, products also grown locally, but supplemented by imports from the north.

Some people say that vegetables and fruits form a larger per cent of the diet of the Chinese people than of the American. The truth of this statement seems doubtful. Rice, and in recent years polished rice, is their main dish three times a day. Ills resulting from a rice diet are numerous. Such a great quantity must be consumed to give proper nourishment that the stomach becomes distended, and digestive disorders result. Beri-beri, a disease caused by a lack of the necessary vitamins in a polished rice diet, is also common.

Food is never abundant, and often barely sufficient to sustain life during the winter time. When one sees the poverty of the diet of the poor people, and the harmful effects of an unbalanced diet, one understands why the Chinese people admire a fat person. He is well fed.

LOCATION OF HOMES AND TEMPLES

Temples are usually found in spots of great natural beauty, and often on mountains which are rather difficult of access. Shrines are built along the wayside where travellers may rest a moment and offer a prayer to the gods. Pagodas also are located in favorable places, frequently near the great granite bridges of the province. Floods are so destructive, even to these dur-

able bridges, that people have made an effort to appease the angry water spirits and thus prevent the destruction of structures built at great expense and labor.

Houses are usually built in the most convenient locations. In the farming districts no isolated farm houses are found. As a result of the early struggle against bandits and pirates, they are grouped for protection. City walls were built for the same purpose, but in recent years are crumbling because of the lessened activities of outlaws.

In the mountains, one sees the influence of environment in the location of the villages on sites protected from the heavy typhoon winds. If the spot is not sufficiently sheltered by mountains, a typhoon wall is built of stone to break the wind. These precautions are always taken in the mountains along the coast, where typhoons are frequent and severe. If disregarded, the first typhoon may be disastrous to a new building. Even those houses which seem well protected are sometimes unroofed or partitioned when a typhoon shifts to a direction a little different from the usual.

Graves

The exact location for a grave is usually determined by a soothsayer, but there are general locations which are shunned and others which are approved because of natural conditions. In all of the wider valleys, the water table is high, especially during the rainy season. For this reason no graves are dug on extremely low land. The hillsides are the favorite sites, the higher the graves the more satisfactory. If there are hills to the right and left and also behind the grave, the conditions are most favorable. To the Chinese mind, the

hills form a sort of chair in which the deceased can rest in peace.

The structure of the graves in Fukien is peculiar to the province. They are usually built in horseshoe shape, the interior of the grave cemented and made large enough so that many coffins can be buried in the same grave. The horseshoe is built of granite slabs, and is arranged somewhat like a home with outer and inner courts. In the center is the tomb itself, entrance to the different chambers opening on each side of the mound. In some of the more imposing graves, the long approach is paved with flagstones and is bordered by granite images of animals, statues which lend dignity and also keep peaceful the home of the dead. Aside from the use of the granite found in the province no trace of the influence of environment seems to be apparent, but the shape of the coffins used is still similar to the egg-shaped coffins which are said to have been used by the aborigines when the Chinese people first entered the province.

Along the sandy, poorer parts of the coastal plain the graves are conspicuous because of their absence. The people bury their dead in the fields, the graves are cared for for a few years and then disappear. There are few hillsides available for grave sites, the farmers are poor and cannot afford the expense of such sites, nor can they afford to spare ground from their fields for a long period of time; hence the mounds soon revert to crop land. This seems to be a clear case of economic response. Harsh and pinched living conditions leave no room for grave land, and no money for unnecessary expense. Perhaps the influence of the aboriginal peoples may be felt here too, for such a condition does not exist among thoroughly assimilated Chinese peoples of the north, even in the famine regions.

TRANSPORTATION AND COMMUNICATION

Poor transportation and communication facilities in Fukien Province are results of topography. In a region which is entirely mountainous and whose mountain ranges, although seemingly of a somewhat general arrangement, actually intercept the path of



Plate VI LOAD-BEARERS CROSSING A MOUNTAIN STREAM

the traveller wherever he turns, transportation is difficult. The mountain slopes are steep, and road building across them, if attempted, would be both difficult and expensive. It has never been attempted. Until recently an occasional donkey was the only beast of burden seen on the mountain roads. No horses or wheeled vehicles, not even ox carts, have been used for travel within the history of the province. The area is inter-

laced with foot paths which cross the mountains by steps built of great granite flagstones. The crossing of each range involves a climb of two or three thousand steps. The result is that men travel on foot and carry the loads on their shoulders. A load of eighty or one hundred pounds is divided into equal parts. Each part is suspended from the end of a bamboo pole, and the whole swung over the carrier's shoulder.

If the burden is too heavy for one bearer, it is suspended from the center of a long pole and carried by two or more men, as the weight demands. The only means of travel for those unable or undesirous of walking is the sedan chair, also borne on the backs of men. Thus over-land travel of all sorts is both tedious and slow. Forty per cent or more of the province is tapped only by these overland trails and about the same per cent of the traffic of the province is carried on the backs of men, women and children.¹ In comparing the time of travel from one center to another it is estimated that

"It takes as long to go from Foochow to Hong Kong, approximately 500 miles, as it does from New York to Denver; as long to go from Foochow to Shanghai, 420 miles, as from New York to Kansas City; as long from Foochow to either of the other treaty ports in the province, Amoy—200 miles and Santuao—70 miles, as from New York to Chicago; and as long from Foochow to some of the remote cities of the province such as Shaowu, Pucheng or Chungan, as from Shanghai to New York."²

The rivers, creeks and canals are the great highways of the province. Wherever possible travel and traffic are by boat. When floating down stream, a reas-

¹ Price, Ernest B.: "Transportation and Public Works," *Fukien, A Study of a Province in China*, p. 75.

² *Ibid.*, p. 71.

onable speed is possible, but travel up stream is extremely slow, especially in the upper reaches of the streams where rapids make rowing or sailing impossible. The boats are pulled up by ropes and many boats are destroyed and cargoes lost as a result of the difficulties of navigating swift streams. Launches are in use on the rivers wherever the water is deep enough.



Plate VII RIVER BOATS, ING TAI RIVER

They have greatly decreased the time of travel between certain centers.

The recent development of automobile roads connecting some of the larger cities, especially those located on or accessible from the coastal plain and in the Min river valley, have afforded much more rapid transportation in parts of the province. A modern automobile road has been built following the great natural highway west along the Min river into Kiangsi province. This highway has shortened the time of travel from Foochow to Mintsing, Hai Kau, Kutien, Yenping, Shaowu and Kienning. Another modern

highway along the coastal plain connects Foochow with Futsing, Ngu Ka, Hinghwa, and Amoy. The building of automobile roads on the plains and in the valleys is a comparatively simple matter, but when mountain ranges are to be crossed, both difficulties and expense are increased many times. One wonders if much of Fukien will not pass over the ox cart, horse carriage, railroad, and even the automobile stage, directly to the airplane stage. The valleys would provide excellent landing fields, if rice land could be spared.

There are two cable stations, one at Amoy, operated by the Great Northern Telegraph Company (Danish), and another at Sharp Peak at the mouth of the Min river, operated by Eastern Extension Australasia and China Telegraph Company, Ltd. (British). The latter is a relay station connected with Foochow by a land line.

The postal service in the province is operated by the Chinese Postal Administration. Mails are received at Amoy and Foochow two or three times a week both from Hong Kong and Shanghai. The service is quite regular between all the important cities of the province.

The last century has brought about a greater change in the communication with other parts of China and other countries than within the interior of the province. At present Foochow and Amoy are connected with Hong Kong by coastwise steamers operated by a British Company. They give regular bi-weekly service. Amoy also has direct connection by larger steamers with Manila and Singapore, and Foochow is connected with Shanghai by Chinese and Japanese steamers which give fairly regular service. During the tea season European steamers often stop at Fukien ports for cargoes of tea. Development of the overland

route from Shanghai via Nanchang and Shaowu has greatly facilitated communication between the Min valley cities and the Yangtze, the great natural high-way of China.

USE OF LUNAR CALENDAR

China has always used the lunar calendar. An attempt has been made since the establishment of the republic to adopt the solar calendar used in all Western countries. The attempt has not been entirely successful anywhere, much less so in Fukien than in the more progressive parts of China. The reasons seem to be both social and environmental.

The lunar calendar was in use long before the time of Confucius. Records from the Shang Dynasty (1766-1122 B. C.), written on bone or tortoise shell fragments have been discovered recently.¹ In these records mention is made of the fact that the lunar calendar was in use during the Hsia Dynasty, (2205-1766 B. C.) which really dates back to legendary times. That means that the length of the year had been fixed and divided into months as early as two thousand years before Christ. There are evidences in these old records of Sumerian influence, not only in the writing but in some of the customs and forms of worship of the Chinese at that period. It seems probable that the calendar was an adaptation of the Babylonian calendar, or at least that the two sprang from a common source. This calendar has been carried into all parts of China, and has been especially useful in a region where life on the tidal streams of the coast is as important a factor as in Fukien.

The year is divided into twelve months of twenty-

¹ Ingram, J. H.: "Civilization and Religion of the Shang Dynasty," *China Journal*, Vol. III, pp. 473-483.

eight or twenty-nine days. The solar year is actually a little longer than that time allows, and once in four years an extra or intercalary month of the same length is interposed to bring the years out even; otherwise they would be continually falling behind.

The Chinese New Year never falls on the same date of our calendar in two successive years. It varies from late January to late February, a fact which, however, is no handicap, when compared with the advantage of months of almost equal length. The Chinese have had for centuries practically the kind of calendar which many people in America are advocating at the present time. Pay checks come at the end of a certain number of days rather than at the end of twelve unequal divisions of the year as is customary here, and every four years an extra check covers the additional days of which we take no account.

Chinese life centers around this old calendar. Every two weeks there is a festival of some sort, with a supposed change in the weather. People dress by date, and not by the weather. In spring linen cannot be worn until a certain date; certain kinds of silk are worn only at certain times of the year. It is proper to delay the putting on of heavy clothing in the autumn until one's personal desires and comfort demand them, but one must not change to thinner clothing in spring until the calendar indicates the arrival of the proper season. This seems to be a result of the difference in the two seasons. In autumn the dry, cool air is invigorating; but the damp cool of the spring months has the opposite effect, and heavy colds result because of over-exposure.

Seasons are determined and crops are planted according to the month of the year or day of the month. The rice fields are prepared and flooded, seed beds

sown, rice reset at definite times of the month. Only when the late winter or early spring rains are delayed and this program cannot be carried out, is there any veering from the approved plan. Many people contend that the seasons follow the Chinese year; that when Chinese New Year is late, the spring is late. Western scientists disagree with this contention, but the Chinese farmers insist that it is true.

Until recently, the Chinese year was not divided into weeks, and the days are still designated as the first of the month, new moon, the fifteenth of the month, full moon, and the like. The only use of the names of the days of the week is that which has grown up as a result of Occidental influence.

Festivals are definite calendar dates. There are many festivals, kept more or less perfunctorily with the exception of a few important ones which are always celebrated with much joy and feasting. Most of them are very closely interwoven with the marriage customs, the showing of proper respect to elders and parents, the worship of ancestors, the decoration of graves, and with idol worship itself. There are festivals at which time daughters send gifts to their mothers, or feasts are spread in honor of the famous people of the province who are respected for certain outstanding virtues. The lantern festival, which comes the third week of the New Year turns certain streets and many houses into fairy land by the profusion of beautiful paper lanterns. It is at this time that the dragon makes his yearly appearance in his artistic dance. The dragon boat festival comes in the fifth month. Long narrow dragon boats are drawn from their shelter, pushed to the edge of the water, and again made to pulsate with life by the eighteen or twenty rowers seated one behind the other. These boats race with one another on

the river while thousands of people cheer from the shores.

The one big holiday season of the year is the Chinese New Year. Preparations begin ahead of time. It is the house cleaning time of year, the debt paying time, the time for changing kitchen gods, the time for putting away the past and preparing to begin a new year with new hopes and aspirations. The dawn of the New Year finds everyone in holiday attire and also in holiday spirits. Streets and temples are thronged with leisurely people.

Perhaps the most important reason for clinging to the old calendar is that found in the influence of environment. A considerable part of the population lives upon the water, or travels upon the water, or engages in water commerce. And all of the streams along and near the coast are tidal streams. All traffic goes up stream with the flood tide and floats back down stream as the water ebbs. Boats of all sorts put out to sea with the tide and turn back with the tide. And everywhere along these tidal streams the hours of high and low tide are counted from the calendar date. The old calendar is so much a part of the lives of the people that one can almost say that while the life of Fukien continues its surging back and forth on these tidal waterways, the old lunar calendar will retain much of its present day importance.

SUMMARY

People build and dress for warm, rather than cold weather. They seem to have retained some of the burial customs of the aborigines. They still follow the use of the lunar calendar because of their life on the water.

CHAPTER VII

THE ECONOMIC LIFE OF THE PEOPLE

As is true in all parts of the world, the occupations and industries of the people of Fukien are direct responses to environment, although some of the relationships are complex. Agriculture is the most important occupation, employing more than eighty per cent of the people, and rice is the most important crop. Manufacturing, lumbering, and fishing are also important.

AGRICULTURE

Soils

The soils on the mountains are of residual origin and belong to the red earths. In the valleys they are alluvial, but do not reveal a natural soil profile. By much labor, the people have terraced mountain sides and have impounded the water of mountain streams on these terraces by the use of stone rims and dikes. The water stands on the field long enough for the fine silt carried in suspension to be deposited, and much of the plant food held in solution to be fixed by soil and plants. This aids greatly in maintaining the fertility of the soil. There is sufficient slope even in the valleys to permit the use of the same system. The water is allowed to trickle slowly from one field to the next until little of the valuable material carried by streams finally reaches the river. In addition, all material which accumulates in the bottoms of ponds and canals during the wet season is dug out and returned to the fields while the water is low in the autumn and early winter. Since rice fields are allowed to stand under water from March or April until the rice is harvested, the heavy

clay soil built up in this way is very valuable. It does not allow the water to escape through seepage, it also prevents leaching, and is well adapted to the growth of rice with its system of fine absorbing roots. The work of building up such rice fields is tremendous, and the value of the land is increased greatly. Copeland gives the per cent increase in the Philippine Islands as from three hundred to four hundred.¹ It is at least as great in Fukien, although no definite figures are available for comparison.

Methods

The methods in use are the intensive hand methods which have made possible the support of a dense population on a limited amount of arable land.

In addition to the care taken in building up soils, the fields are very carefully fertilized. Cakes of soy-bean and peanut pulp left from the extraction of the oil are used for fertilizing. Old grass, straw, and other vegetable matter are burned and the ash added to the fields. Even night soil is carefully collected, allowed to ferment in great cement or barrel pits, and added to the fields in liquid form before spring plowing takes place. Thus every effort is made to keep the soils in good shape.

From two to four crops are raised on the same land every year in the south and east. In some cases a second crop, planted between the rows of the earlier crop, matures later and thus does not interfere with the first. In other cases one crop succeeds another immediately. Nature has made this possible by giving the province an abundance of rainfall. During the years when the rains fail or are insufficient, irrigation is carried on by ingenious methods. Fields are interspersed with canals and ponds, which make water available. It

¹ Copeland, Edwin Bingham: *Rice*, p. 341.

is often pumped from the ponds by a foot pump operated somewhat like a treadmill. Sometimes two men lift water in what King calls a swinging basket, a bucket suspended at the middle of a long rope, swung down and filled, then lifted to the edge of the field and emptied without being touched.¹ It seems easy to an onlooker, but really requires great skill.

The only work of the fields not done by hand is the plowing and harrowing in spring. Water buffaloes and primitive wooden plows with steel shares are used for this purpose. The sowing, re-setting, weeding, and harvesting are all done by hand. Some of the methods still in use take one back to Bible times. Tractors and other modern machinery are useless where human labor is so abundant and cheap, where fields are small, and intensive farming methods are necessary.

Land-holdings are small, farms averaging 1.82 acres.² Dr. O. E. Baker estimates that there are about eight persons per farm or .22 acres per person. Of the farms under cultivation, slightly more than half are operated by owners. The peasants themselves are the land owners and are independent and highly respected people. The dissatisfaction of the Russian peasants during the Tzarist regime has had no parallel in this part of China, and communism has not made the appeal which it made in Russia.

Rice

Rice is the great staple crop of Fukien, as of all the monsoon countries of southeastern Asia. Rice culture arose in China and has been continued there since the beginning of history.

In the Fukien language, rice culture and agricul-

¹ King, F. H.: *Farmers of Forty Centuries*, p. 279.

² La Fleur, A. and Foseue, E. J.: "Agricultural Production in China," *Economic Geography*, Vol. III, No. 3, p. 301.

ture are the same term, and rice and food are synonymous. The polite morning greeting, "Have you eaten your rice?" means "Have you eaten your breakfast?" This is only natural where rice forms the main article of diet of the people. It is also natural that rice culture should become agriculture where over half the cultivated land is devoted to this commodity,¹ and where two crops are raised each year on most of the land. Rice thus forms by far the most valuable and important product. If the rice crop should fail, there would be great suffering.

Several factors combine to make this province well adapted to rice production: the abundance of water brought by the monsoons of the late winter and spring; a heavy soil resulting from the weathering of granitic bedrock; much sunshine and hot weather during the summer months; hand labor, cheap and plentiful; the dryness of the grain which gives it better keeping qualities in the hot, moist, subtropical climate; and also the ease of its preparation as food in a country where household tasks are reduced to the minimum. No milling is required and no difficult process of bread making, just a few handfuls of grain cooked in, or steamed over boiling water.

Many varieties of rice have been developed during the centuries. The lowland or swamp rice, not the upland, is grown in Fukien. Glutinous and non-glutinous varieties are both produced, about three times as much of the latter as the former.² The glutinous is ground into flour and used in making cakes. Red rice is also produced, and considered more nourishing than polished rice.

¹ 12,619,459 *mou* out of 24,314,026 *mou*. A *mou* is 1/6 acre (China Statistical Tables).

² Arnold, Julean: *China, A Commercial and Industrial Handbook*, p. 656.

The average production per acre is given variously from sixteen hundred to nine thousand pounds. Former Consul Price gives forty-four bushels or 2,640 pounds as an average for North Fukien. This seems to be more nearly correct than the larger figure. One authority gives the production in South Fukien as over nine thousand pounds,¹ surely an overestimate, even where two crops are raised a year, as is done in the



Plate VIII AN IRRIGATED VALLEY, ING TAI

south, along the coastal plain, and in the Foochow valley. Inland and farther north only one crop is raised. The world average for the pre-war period was one thousand nine hundred thirty-two pounds per acre.²

¹ Arnold, Julian: *China, A Commercial and Industrial Handbook*, p. 554.

² Bengtson, Nels A.: Bureau of Research, War Trade Board, 1918. (96,876,000 A. — 3,124,444,000 bu.).

The average in Fukien is no doubt above that, though accurate figures are lacking.

The rice is all consumed locally, its exportation being prohibited to the extent that even the islands off the coast cannot secure it in time of need. It is often stated that the rice produced in the Foochow valley would support the people for only ten days. Much is brought down from the inland valleys, and that, in turn, supplemented by imports amounting to about one hundred thousand bushels. Much more is imported into Amoy.

When one sees how the life of the people centers around the rice growing industry, one understands more readily the immobility, the conservatism, the peace loving character of the people. The inertia of invested capital is nowhere more apparent. Not only capital but much time and great effort have been expended in turning land into paddy or rice fields. Perhaps this is one of the reasons for the importance of boys in China, and for inheritance laws making it impossible for girls and women to hold property. Men wish to keep their improved fields within the family.

Tea

Tea ranked next to rice as an agricultural product until the middle of the last century and still ranks second as an export. It is well adapted to the soil and climate of Fukien, and is ideal as a supplementary crop in a subtropical, mountainous, rice growing region. Rice takes precedence over everything else on irrigated land and on slopes within reach of water; tea is grown on the terraced slopes where irrigation is not practiced or is impossible. The latter does not grow "with its feet in water" as does the former, and does not like water-logged soil. It thrives in the well-

drained sandy loam on slopes up to an altitude of twenty-five hundred feet. The air drainage is a protection to an evergreen shrub sensitive to frost, although the more laborious method of building a framework over it is often used. The heavy spring rains are very important, as they help the plants put out new leaf buds after the first picking. This picking occurs in April, and consists of the leaf bud and two leaves, a picking which injures plants unless the moisture is sufficient to aid them in putting out new leaves immediately.

Every farm has its small plot of tea which produces a cash crop to supplement the family income. There are a few tea gardens of larger size, but there is nothing in Fukien to approximate the tea plantations of India and Ceylon. In Fukien all of the family help in picking. Cheap and abundant labor has aided in making it a great tea-producing region, since the processes of preparing and sorting the tea are done largely by hand.

There are two kinds of tea plants, the *Thea Sinensis* and the *Thea Assamica*. However, the varieties of black and green tea are due, not to differences in the tea plant, but to different methods of preparation. The black tea is allowed to ferment; the green tea is not. The Oolong tea is partially fermented.

The scented teas of Foochow are unique. In fact all tea to be scented is sent from the other tea-growing regions in China, to be processed in Foochow. The *mek-li-hua* or jasmine, used for this purpose, is grown extensively in the Foochow area. These flowers which bloom in early summer are very fragrant. Streets take on the odor of flower gardens as load-bearers carry their sweet scented loads to the tea hong. The tea to be scented is mixed with the fresh

flowers in the proportion of 100 to 3 by weight, and allowed to stand twenty-four hours. It is then tossed in sieves for two or three hours, the flowers are entirely or partially sifted out, and the tea is ready for packing.¹ When steeped, the white flowers open out on top of the tea in the cup, and add a beautiful touch, as well as fragrance.

The grades of tea depend upon the picking. The first picking is considered the best and of the most delicate flavor. It is said that the Emperor used to employ fast runners to make the trip from Fukien to Peking with the earliest tea of the season because of its delicate fragrance and flavor. The last picking of the year is coarser and less desirable. It is often made into bricks and is exported to Tibet and Russia.

Fukien tea has long been famous, not only in China and nearby countries, but in Europe and America. The people of England began using it in the seventeenth century. There it became known as "Bohea" from the hills of western Fukien. The first entrance of Europeans into the province was to obtain tea. The famous clipper ships of the past century raced around Cape Horn or the Cape of Good Hope to secure cargoes of this much valued commodity, and made Foochow for years the greatest tea port in the world. The cheaper teas from Ceylon and India, prepared by machinery, have largely supplanted the more delicately flavored tea of Fukien in the European market, and the tea trade with Russia has collapsed since the World War. The amount of tea exported to Tibet and other parts of China still makes tea the second export of the province, but the amount is only about one tenth as great as it was fifty years ago. Many of the terraces on the mountains are standing idle as a result.

¹ Heinsohn, Otto: "The Tea Industry of Fukien," *Fukien Arts and Industries*, p. 42.

Silk

Silk is the third unique crop of southeastern China, although it is much less important in Fukien than in some other provinces. The mulberry trees, easily grown, provide food for the silk worms which eat many times their weight of leaves before they are ready to spin their cocoons. The moderate winter and cool, damp spring without heavy thunderstorms are very suitable for silk production. The cheap hand labor and patience of the people in caring for the worms are also important. The tiny worms must be fed every two hours, at first, and must have fresh dry leaves. The process of reeling the silk from the cocoons is an unpleasant task. The cocoons must be immersed in boiling water so that the slender silk threads will unwind. As the women and girls dip the tips of their fingers into this water to take hold of the ends of the threads, their fingers become almost parboiled. The silk worms of Fukien have not been fed and cared for properly, have become diseased, and produce an inferior quality of silk. The silk-producing region is near and to the west of Foochow. All the silk produced is exported as raw silk and silk goods are imported from other parts of China, as there are no silk filatures in the province. Silk production in Fukien has great possibilities if the producers will give attention to improving the silk worms. It has been estimated that Fukien is capable of producing from fifteen to twenty millions of dollars (Mex.) worth of silk per year.

Fruits

The fruits of Fukien rank ahead of silk from the standpoint of importance in trade and also in the value of the crop, and third among the agricultural products

of the province. There is a great variety of fruit in Fukien and others could be produced if efforts were made to cultivate them. There is not a season of the year when fresh fruit is not on the market, and usually there are several varieties available. The subtropical climate with few frosts in winter, abundance of rain in spring, and sunny weather during the summer, make Fukien an ideal fruit growing region. Oranges, olives, chestnuts, and *lichees* or Chinese nuts, are exported. Peaches, pears, plums, dragon's eyes, *lungyen*, pome-
loes, persimmons, mangoes, many varieties of bananas, grapes, and small fruits are consumed locally.

Minor Crops

Wheat is a much less important crop than rice in this subtropical region, because of unfavorable climate. That which is grown is winter wheat and is sown in the autumn after the rice is harvested. It must be irrigated during the autumn and winter months and harvested early in the spring before the heavy spring rains set in. It has not the keeping quality of rice in a hot, damp climate, does not produce as much per acre, and is raised in small quantities for local use only. The average production is thirty bushels per acre. Sweet potatoes and peanuts are also quite important on the sandy soils along the coastal plain. Sweet potatoes are estimated to produce four hundred and forty bushels per acre and are used to supplement rice in the diet. Peanuts produce about thirty bushels per acre, and form an important article of diet.¹

In southern Fukien tobacco ranks next to rice in importance. It is cured for local use and for export, and

¹ Arnold, Julean: *China, A Commercial and Industrial Handbook*, p. 657.

comprises about ten per cent of the tobacco production of China. The climatic and soil conditions produce a rather inferior quality of tobacco which is used for smoking in Chinese pipes by Chinese at home and abroad. In the south, sugar cane ranks third in importance. About 714,262 million pounds of sugar are produced annually, all of which are used locally. Narcissus bulbs are raised for export to the United States. The opium poppy has been raised extensively in one or two districts, and is well adapted to climatic and soil conditions.¹ It is the most valuable crop which is produced, but is not raised as extensively as conditions would make possible because of government regulation.

Bamboo is easily grown in Fukiens and forms dense jungles in many of the inland valleys. Bamboo sprouts form an important article of diet and the dry wood is used for



Plate IX BAMBOO JUNGLE, ENTRANCE
TO BAMBOO CREEK VALLEY, ING TAI

paper making, and for furniture, water buckets, sedan chairs, and innumerable small but useful articles. A great variety of vegetables are produced and consumed, including the general favorite, bean sprouts, and the ubiquitous soybean. Flax, indigo, and mustard add color to the summer landscape in parts of the province.

¹ Arnold, Julean: *China, A Commercial and Industrial Handbook*, p. 554.

DOMESTIC ANIMALS

Pigs, ducks, and chickens are raised in great numbers. Almost every family has a pig or two and a few chickens. In summer time, ducks and geese are herded in the paddy fields in great flocks. The warm water standing on the fields becomes an incubator for all sorts of insects and small water plants upon which the ducks and geese feed.

The cattle industry in Fukien is almost negligible. There are few cattle and sheep in the north and fewer in the south, although the grassy hillsides apparently could feed large herds. Instead, only goats are found. Dr. Huntington finds the explanation, not in scarcity of feed, or in the density of population, but in the influence of climate.¹ The excessive heat of summer is hard on animals, especially on dairy cows. Cattle have been imported many times, but deteriorate rapidly in the hot, damp climate. Again, in a subtropical region, the grasses grow too coarse and too tough to make good feed; they are injurious to the stomach. The animals pastured are those which are not sensitive to these conditions, water buffaloes, goats and a few herds of small "yellow" cattle. The water buffaloes do not mind the heat if they have an abundance of water. They "drink" through the skin and often are seen on a hot summer day wallowing in a pond with only nose, eyes and horns protruding above the surface. They are kind animals and are usually herded by children. Goats are used mainly for food. Their meat is relished by the Chinese people and is often served at feasts. The "yellow" cattle are smaller than most of our American cattle and are quite inferior to ours, but are used both for dairy purposes and for beef. The Chinese

¹ Huntington, Ellsworth: *West of the Pacific*, pp. 122 to 127.

people do not use dairy products as we do, although they are learning to do so through their use in hospitals. The soy bean has practically the same nutritive value as milk and seems to supply that need in their diet. Beef is available in the larger centers, but is not of the quality of Nebraska corn-fed beef.

MANUFACTURING

Industries in the modern sense have scarcely been introduced into Fukien. In Foochow there are a few sawmills using modern machinery, a leather tannery and factory, a factory for making rubber soles for shoes, a paper factory, a few knitting and weaving mills,¹ and soap factories. In Amoy there are sugar factories partially equipped with modern machinery.

Most of the industries are still carried on by the hand methods which have been in use for centuries. Paper-making from bamboo pulp is perhaps the most important. Fukien produces more paper made entirely from bamboo, than does any other province. The manufacture of paper umbrellas, tin foil, and matches is also important. Lacquer making is a family industry. The formula for making the varnish is handed down from father to son, one generation after another. Gold lacquer is the best, and is famous the world over. It is Foochow's unique product. The form for the lacquer is made of well-seasoned *nan-muk*, a soft wood native to the province, or perhaps of silk shaped over a clay or wooden mold. The lacquer is added one coat at a time, and allowed to dry in a dark room. The good lacquer demands ten or more coats, but cheaper products often have only three. Designs are added by an

¹ Arnold, Julean: *China, A Commercial and Industrial Handbook*, p. 658.

artist working free hand. All sorts of articles are made in this way, both useful and ornamental, and are sold to the wealthy Chinese. Very little of it is exported.

Other hand industries include wood carving, especially the carving of wooden images made from the very hard wood of the *lungyen* root, and highly polished; incense, for use in the worship in temples and homes; idol paper, paper made of lead foil to represent money or clothing, and burned to satisfy the needs of the dead; horn combs, made of horns and hoofs of cattle imported from nearby countries, and re-exported to all parts of China and the Orient; oiled-paper umbrellas, a unique and very important export, going mostly to the Chinese people of the Straits Settlements; the beautiful and interesting woven paper scrolls which always stand out as an Oriental product, wherever seen; gold and silver products in all forms, and the cutting of gem stones.

Another of the old industries is that of oil making. Of the many kinds of oil produced in Fukien, the most important are tung or wood oil, tea oil, bean oil, peanut oil and candleberry oil. The bean oil is known as bean sauce and is produced from the soybean by a complex process of fermentation and soaking in brine. The other oils are prepared from the berries of native trees, shrubs, or plants by a crude process of pressing. This is well illustrated by the method of making peanut oil. Primitive oil factories crush the peanuts, husks and all, under a heavy stone turned by a water buffalo. The crushed product is then made into flat cakes which are wrapped in straw and held in place by iron rings. Great pressure is brought upon the crushed mass by the use of levers several feet long, weighted with huge granite stones. Several tons of pressure thus

force most of the oil out of the pulp. Peanut and tea oils are used for cooking and lighting purposes, although Standard Oil kerosene has largely replaced them for the latter use. Candleberry wax is used for making temple and lantern candles, but again has been superseded by paraffine wax. The tung oil is gaining importance in other parts of the world because of its value in paints. The industry is increasing, and could become one of great importance to the province. Camphor oil is produced from the camphor tree in eastern Fukien. The larger industry is in Formosa, however, and the two regions produce most of the world's supply.

Small, primitive flour and rice mills are found in the mountains where there is water power, although rice is often ground between great slabs of stone placed one upon the other. One feels as if viewing a scene from Bible times when watching two women grinding at such a mill. There are other industries of importance. Pottery-making occurs in several centers; that of Teh Hua is the most famous. Along the southern coast, the salt industry was very important long ago. It is said to have employed from seven thousand to eight thousand men, and to have supplied all of interior China with its product. It has declined, but not disappeared. Evaporation, both by sun and by boiling, is used in the process. The making of wine from rice is found throughout Fukien and amounts to about two and one-half million dollars (Mex.) a year.

Medicine is made from many native plants and one or two grasses. Grasses are woven into mats, rugs, and chair seats or made into brooms. The carbon from burning tung oil is mixed with glue from the tanneries and made into Chinese ink in great quantities.

MINERAL RESOURCES

The mineral resources of Fukien include coal, iron, limestone, silver, kaolin, molybdenum, graphite, zinc, copper, talc and gold. Only coal, molybdenum, kaolin, limestone, and talc have been worked recently. The coal of good coking quality, iron, and limestone occur near one another in the Yenping, Teh Hua, Shaowu area, and should provide the basis for an iron industry in the future.

LUMBERING

Lumbering, very important in the past, is declining, although Fukien still boasts of the greatest forests of China. The timber in the mountains of the north-western part of the province includes both pine and fir. The logs are bound together and floated down the river in great rafts, sawed into boards in the saw-mills of Foochow, and carried to other parts of China in Chinese junks. Most of the lumber goes south to Hong Kong and is used for making boxes and crates. There has been little effort toward reforestation and the supply has decreased greatly in the past fifteen years. In parts of the province, owners of slope land set out trees for firewood, allow them to grow from eight to fifteen years, cut them into firewood lengths and ship them to the big centers or to the coast for export. Chinese people say land produces more in firewood than in forest growth and it has become an important source of income. Valuable cabinet woods also occur in the province.

FISHING

Fishing is a very important industry along the coast. Almost any morning at daybreak one can see the

ocean dotted with little fishing smacks whose sails glisten in the first rays of the morning sun. They make their way to the fish markets and dispose of their catch before the heat of the day. Many varieties of fish are found in the warm waters along the coast, and the fish



Plate X FISHING WITH BUCKETS, HAI TANG ISLAND

markets are full of curious creatures. Fishing is also carried on in the rivers and canals. Even the ponds are stocked in early spring and deprived of their supply of good fish the following winter.

Some of the methods used are very ingenious. Off the coast, seines are used; and along the shore "buckets" are common. The tidal flats are "planted" to shell fish known as *tengs* and when the tide is out have the appearance of paddy fields. *Tengs* are dug as are oysters. Cormorant fishing is common in the rivers. A ring is placed around the cormorant's neck, making it

impossible for the bird to swallow the fish. It sees a fish deep down in the water, dives, brings the fish up and places it in a bucket provided for the purpose. After the fishing is over, the bird is rewarded by a meal from the catch.



Plate XI *TENG BEDS, LUNG TIEN*

SUMMARY

Fukien, one of the wealthiest parts of China, is not as prosperous as it was three or four centuries ago, when the population was smaller. With an increase in population and a decrease in total prosperity has come a lower standard of living, one of the great differences between East and West. The surprising thing is that the province has maintained its present degree of prosperity. Since agriculture is the basis for the livelihood of the people, the most important contributing factor

seems to be the maintenance of its soils. This, in turn, is the result of the industry of the people. The future is bright, however, from the standpoint of potential wealth. Scientific studies in silk and tea culture, the development of paper-making on a larger scale, cut flowers and perfumes, subtropical fruits, and the salt industry, will make a great change in the income of the people. Science could partially restore the former tea industry, and could again make Fukien one of the great silk centers of the world.

CHAPTER VIII

THE PHYSICAL AND PSYCHOLOGICAL CHARACTERISTICS OF THE PEOPLE

PHYSICAL CHARACTERISTICS

Not all the physical characteristics of any people can be traced to environment. The small stature of the Fukienese is sometimes said to be due to the effects of a subtropical climate. A poor or unbalanced diet might be considered partially responsible. Perhaps, too, there is still a trace of pygmy influence among the people at the present time.

The effect of climate upon the pigment of the skin is uncertain. The dark complexion of the Mongolian race cannot definitely be attributed to climate, nor can the olive complexion of the people of Fukien be traced to that cause. It is evident, however, that climate is a factor in the change of color from winter to summer. In the cooler season the people are much fairer than in summer. Even those who are not working in the open or who are not exposed to the direct sunlight become several shades darker as the heat of the summer approaches, and the skins of the boatmen who spend their lives on the water are like bronze before the end of the summer season. It is nature's way of affording protection from the heat of a tropical sun. The heavy, black hair, whether a direct adaptation to climate or not, seems to serve a very definite purpose in this region of low latitude. Generally, Occidentals are careful not to expose their heads or the backs of their necks to the direct rays of the sun during the heat of

the day. Carelessness in this regard has resulted fatally in more than one instance. The heavy black hair of the Fukienese seems to be practically impenetrable to the ultra-violet rays of the sun. Many people work bare-headed in the open all summer long, and feel no ill effects as a result.

The grace in movement is perhaps an indirect effect of environment in a region where there are no roads but foot-paths, and where heavy burdens have of necessity been carried by the people. The centuries of rhythmic motion, resulting from the carrying of such loads on their shoulders, have aided in the development of graceful carriage. A man carrying eighty or one hundred pounds on his shoulders, whether as a single load, or a part of a load carried by two, four, six, or eight load-bearers, must necessarily yield his body to the rhythmic swing of the burden. The carrying of sedan chairs up and down the mountains is greatly facilitated by the slow swinging motion into which the bearers fall as they walk. Rowing boats and performing other heavy labor to rhythmic chants are also conducive to grace of motion.

The strong backs and legs of the coolies are a result of the carrying of heavy loads. Their arms are correspondingly weak. It is with difficulty that men lift a burden to their shoulders without help. Once in place, however, they walk off with it easily. They never carry heavy loads of any sort in their hands, not even buckets of water. Such burdens are suspended from the ends of a bamboo pole and thrown over the shoulder. Children are trained from childhood to carry loads in this fashion, the weight of the load increasing with increasing age.

Field women and Boat women also show the effects of long years of physical labor. They carry loads

almost as heavy as those of their husbands and with as great ease.

People have done the work of beasts of burden for centuries and have become accustomed to it. The effects are apparent, however, in the early old age and in the shortened life-span. People are often old at the age of thirty. There are few fine looking middle aged people and fewer attractive old people.

PSYCHOLOGICAL CHARACTERISTICS

Mental Ability

That the Fukienese are characterized by unusual mental ability is generally conceded. The high records of students from schools of Fukien entering other universities is evidence of the truth of the claim generally made, although there are no records of valid educational tests giving the comparative IQ of the people, contrasted with those of other parts of China or other races.¹ Some careful students hold that the percentage of people of high intelligence and of mediocre intelligence, is low, while that of people of low intelligence is high.² This contrasts strangely with the conditions in western countries where there are few brilliant minds, a few of low intelligence, and the great majority of mediocre intelligence. Since a very small per cent of the young people of China are in school and no adequate tests have been given even to those who are in school, the evidence is too meager for safe generalizations. To the writer, it seems that the number of coolies and other laborers who have done the work of beasts of burden for centuries

1 Beach, Fred P.: "The Problem of Racial Psychology," *Proceedings of the Natural History Society of Fukien Christian University*, Vol. I, p. 76.

2 Feng Fu-an: "The Problem of Woman and Child Labor in Shanghai," *China Weekly Review*, Aug. 17, 1929, p. 512.

would lower the average intelligence of the people as contrasted with western countries.

Fukien has produced and continues to produce as large a per cent of outstanding scholars as any part of China. Chu Hsi, a philosopher of the Neo-Confucian school and one who dominated the thought of China for centuries, came from Fukien. It is said that of the two hundred and eighty-two biographies given in *The Works and Deeds of Famous Men in Chinese History*, one hundred and sixty-one are of men from Fukien.¹



Plate XIII WATERFALLS, BAMBOO CREEK, ING TAI

Fukien has long been a great educational center. The old examination halls of Foochow, where competitive examinations were held for centuries, were famous, and stood until sometime after the founding of the republic in 1911.

Several high officials in Peking have claimed Fukien as their home. An old garden and pleasure ground on the coast of Hok Chiang - hsien, built some five hundred years ago by a famous Fukien scholar, of the surname Lu, still stands as a testimony to the greatness

¹ Beard, Willard L.: "Recent History," *Fukien, A Study of a Province in China*, p. 19.

of one of these. The aqueduct, the flight of steps hewn out of solid rock, the miniature granite bridges crossing the tiny streams, the old tea houses and rooms arranged for study, still testify to the wealth, the artistic tastes, and the noble mind of this man. Another has left to his memory a beautiful tea house and bridge located at the foot of the falls on Bamboo Creek, Ing Tai. It is one of the beauty spots of the province.

Many students continue to pursue the path of their illustrious forefathers, but not all parts of Fukien rank equally high in the interest taken in education, in the number of schools built, or in the percentage of successful students. Amoy and Foochow are the two great educational centers. To these two centers students come from all parts of the province. It is a noticeable fact that fewer students come from the coastal regions than from the interior, and of the interior, Kutien is perhaps the most outstanding in the number of splendid students produced. For years the largest group of girls in the Methodist High School in Foochow itself came from Kutien. Yenping has also produced some outstanding scholars but only occasionally does one from along the coast gain renown.

One immediately begins to ask the reason for these conditions. Why should people from Fukien make such outstanding records of scholarship? And why are there more and better students from some parts of the province than from other parts? The answer to both questions seems to lie in the varying economic conditions of the different regions. Authorities do not agree upon the influence which environment exerts upon the intelligence of any group of people. But even if the innate intelligence of two groups is the same, and one is subjected to harsh economic conditions where the struggle for existence is keen and

where all energies must be bent toward eking out a bare existence, as in the famine districts of north China, little time or energy is left for agricultural pursuits. Add to this the continual selective process whereby the brighter, more intelligent people are continually leaving for more prosperous, or more favorable regions, while only the slower and less ambitious remain at home, and they often weakened and enervated by famine conditions, and one finds a clue to the greater interest and success in cultural pursuits in a region like Fukien where life is less harsh. Famines have been recorded in history, but so seldom and so much less severe than those of the Hoangho valley in the north that few people living seem to remember them.

Contrasting environmental conditions and resulting economic conditions also exist in different parts of Fukien. Along the coast, life is more difficult than in many of the inland valleys. The climate is more severe, the soil is more sandy and provides a scantier living for the people. Those who must wrest their living from the ocean find life hard indeed. Under such conditions it is not to be wondered at that schools are fewer, and students who are interested in an education face too great a struggle. Intellects are dulled by hardships and privations, and scholarship is not exceptionally high even among those who do succeed in attending school.

Kutien district, on the other hand, is one of the richest regions of the province. Living is not so hard, and there is more time and energy left for cultural pursuits. The people have finer physiques, they are more cleanly in their habits, they are better fed and cared for. As a result the general intelligence ranks high.

The great contrast in the lives and interests of the

educated and the laboring classes has brought about an attitude toward labor on the part of scholars such as few western people can understand or appreciate. In China, once a student always a student, and no student does manual labor. A Chinese student in America, when asked what he did in his own country replied, "I am a student." Only a small per cent ever aspire to become students, and a smaller per cent succeed in their effort. The rest know that it is an impossibility. Therefore the professions, such as teaching, and official positions in the government open to educated people, have not been over-crowded. There is no manual labor attached to such positions and students can afford to hire someone to do the menial part of the day's tasks. There are few educated farmers, artisans, or soldiers. One wonders whether the contact with the west where labor has been dignified, will make any changes in this regard.

Superstitions

The superstitions of the people are, for the most part, indirectly traceable to physical environment. The mysteries of nature, which cannot be explained, have been attributed to spirits, and many inanimate things have been made the objects of fear or worship.

Perhaps the best illustration is that superstition which makes it impossible to rescue a drowning person. Few people swim, and drownings are frequent as a result. It is supposed that some water spirit has victimized the drowning person, and, deprived of his prey, pulls the rescuer down in his place. Boatmen stand and watch a person drown within ten feet of the boat, and never offer assistance. The cause of such an attitude of mind is really not hard to trace. The rivers are deep and the currents are swift. Rescuing people

in such streams is many times more difficult than in quiet water. Probably the rescuer who made an attempt to save a drowning person was so often drawn under himself that the people began to feel the uncanny situation and attributed it to the spirits of the water. As a precaution, the boat people tie their children, chickens, cats and dogs to the boats. In case child or animal accidentally falls overboard, it is easily drawn back into the boat.

Fukien presents a great contrast to Chekiang province in this regard. The rivers of northern Chekiang flow through the plains of the Yangtze delta. There the fall of the rivers is very gentle, and the waters are quiet and placid. Streams and rivers are inhabited by a boat population similar to that of Fukien, but by people many of whom swim. Instead of tying children to the boats, they simply tie them to a float. If accidentally knocked over board, they float around in the water until picked up. There is no hesitation among these people in rescuing a drowning person.

Other superstitions might also be traced to environment. On Kushan mountain, the highest peak in the environs of Foochow, is the third largest Buddhist Monastery in China. The setting of this monastery is one of the beauty spots of the province. The old Chinese buildings fit into the natural vegetation of the mountain-side and ravines, forming a most harmonious picture. One of the temple buildings stands over a wonderful natural spring, from which water has been forced to flow through a dragon's mouth. A water wheel is so arranged that it rings a gong every few seconds, and the sound reverberates over the whole mountain. People from over the province and also from great distances come here to worship. In display-

ing the wonders of the place, the priests prove that the water from the spring is sacred water because the surface tension causes it to stand above the edge of the cup when filled to the brim. Everyone is assured that other drinking water does not have this characteristic, hence the greater efficacy of the spring water flowing from the dragon's mouth. In the whole province tea is the drink of the people and is made by the use of boiled water. In a land where population is dense, where graves are numerous, and where night soil is used for the fertilization of fields, people have somehow learned that it is not safe to drink unboiled water. Boiled water does not have as great surface tension as cold water. Hence the people are willing to believe that the wonderful spring water is sacred.

SUMMARY

The pigment of the skin and heavy black hair of the Chinese afford protection from a subtropical sun, and grace of carriage reflects the rhythmic labor in a mountainous region. Only indirectly does environment influence the mental alertness and superstitious beliefs of the people. It is probable that all superstitions have their bases in natural phenomena which have been recognized or observed, but not understood.

CHAPTER IX

FAMILY LIFE

Nowhere in the world is the influence of the family unit more marked; nowhere has the solidarity of that unit remained intact as in China. One immediately wonders why. Is it a result of custom, of the mental attitude of the people, of the philosophy whose tenets have remained so binding, or is there something in the environment which has made the family the most outstanding, the most enduring social unit, even to the subordination of and at the expense of the individual?

Nowhere has the family seemed based upon a more flimsy bond than in old China. Marriages were arranged by a disinterested party with the consent of the parents of the two people concerned. Not only did the two contracting parties not know each other, but their parents may never have met. The approval of the soothsayer and a satisfactory financial arrangement were the two most necessary conditions. Also, two people of the same surname cannot marry. They seem thus to have discovered a biological principle without knowing how or why. The parents made all arrangements and on the wedding day two total strangers were united in matrimony. It would seem that the chances were against the success or happiness of such a union. In some cases such a marriage resulted in continual quarrelling and unhappiness; yet more often than not, the newly married people fitted into one another's lives in a remarkably harmonious way.

Another factor which would seem to militate against the success of such marriages is the fact that the bride must live with her husband's parents. A mother-in-law is often exacting and most difficult to please. Also if the bride is not fortunate enough to be able to present her husband with a son the whole family may turn against her. In well-to-do homes, the husband soon takes a secondary wife who supplants the first in his affections, although not in position.

In spite of these unfavorable conditions, the family continues to be the one great social unit. What was its origin and what are the factors which have favored its stability?

It is a generally accepted fact that much of China's early civilization came from the west. A definite relationship has been traced between Sumerian culture and ancient Chinese culture.¹ Did the family relationship originate in the old Babylonian center? We find traces of the same solidarity in the families of early Bible times. Abraham and his nephew, Lot, migrated together and shared one another's fortunes until, in a new and hilly country where there was not pasture for the flocks of both in the same neighborhood, they chose to separate. It seems that the sons of Jacob all lived together, including wives and children, until they entered Egypt. Again, the family of Jesse was yet a unit when David, the youngest, was anointed king. The same patriarchal ideals and form of government existed in Palestine as have persisted in China to the present generation. Whatever the link between the two, the family relationship has persisted in the one region and not in the other, because the environment favored its growth and development in an

¹ Ingram, J. H.: "Civilization and Religion of the Shang Dynasty," *China Journal*, Vol. III, p. 473.

agricultural region like China, whereas the hills of Palestine, better adapted to pastoral pursuits, were not so favorable.

In Fukien the Chinese people faced two struggles. The first was to retain their own culture, even though closely associated with the aboriginal tribes whose customs and manner of living were so different from their own. The second was that of developing the hills and valleys into good agricultural lands. The difficulties of both struggles were great and in neither was the individual sufficient to meet them. Wherever he attempted to face them alone he disappeared. The family unit was necessary for the preservation of the race. Perhaps the problem of the individual in tilling the ground was the greater of the two. Building up a satisfactory soil for rice takes much time and effort, and the family was necessary to do it successfully. After the farmer had expended so great an amount of work improving his land, he did not wish to leave it to someone not of his own blood. A son was necessary to inherit his father's fields and to carry on his father's labors. Daughters were not essential to the success of the enterprise or to the continuation of the family life, and have been less valued than sons. In fact it is said that female infanticide reached greater proportions in Fukien than anywhere else in China. Where more than eighty per cent of the people are tillers of the soil, and where the family unit is so important a factor in the agricultural districts, it is not surprising that the family relationship has become very strong.

The philosophy of China is also an influence in the stability of the family, a philosophy which is itself without doubt an indirect result of environment. According to Confucius, women are inferior and somewhat unimportant. A girl's duty in early life is to

prepare to keep her husband's home, to learn to cook, embroider, sew and care for his guests. She must submit gracefully to the marriage plans made for her, and after marriage she must please her husband and care for his parents. No excuses can be offered for failure in either of these things. In reply to a question regarding her happiness after a rather unfortunate marriage, one little Chinese woman replied, "But I must do my duty as a daughter-in-law." No matter how difficult the task, no woman is excused. Divorce is a most dishonorable way of avoiding one's responsibilities, and no woman cares to be branded as unfilial or undevoted to her husband. It is one of the moral tenets of the great ethical system of China that wives perform their obligations in an agreeable and acceptable manner; otherwise the natural as well as the moral order is threatened.

If a system which thus ignores all personal preferences and all freedom of the individual for the good of the family and of the race, has resulted in the preservation of the oldest continuous culture on earth at the present time, the question forces itself upon our attention as to the ultimate result of the present day laxness in family ties in western nations. The American system is much more satisfactory for the individual. American women lead a more desirable life than many Chinese women, although the impression must not be left that all Chinese women are unhappy. Perhaps the majority of them have really found love and happiness in their husbands' homes and certainly the unfortunate ones may not be more numerous than divorce courts would indicate in the United States, at the present time. But the old order is changing, the pendulum is swinging toward greater freedom, even in conservative China. It is to be hoped that it will not

swing too far; that the system which has stood the test of time may not lose all of its virtue in its effort to become modern; that an equilibrium will be reached which will give the individual a little greater freedom and yet which will preserve the part of that great system which has enabled it to stand the test of forty centuries.

SUMMARY

The family unit seems to have been necessary in conquering new territory, and in developing the Chinese system of agriculture. It has been one of the factors in the persistence of Chinese culture for four thousand years.

CHAPTER X

THE RECENT INFLUX OF WESTERN PEOPLE, GEOGRAPHIC CAUSES, AND RESULTING CHANGES

ENTRANCE

China is usually thought of as having been an isolated country until very recently. In her formative period, she was sufficiently cut off from the rest of the world by her geographic location and natural boundaries to allow her to build up a culture, art, and literature peculiarly her own. The Great Wall (255-206 B. C.) stands as a monument to her efforts to keep out people of other races who were continually pressing down upon her from the north, where natural barriers afford no protection. This wall dates back to the period in history when the country was still in a state of evolution and when the instinct of self-preservation seemed to drive the people to extreme measures. For most of the first fifteen hundred years of the present era, however, China was open to all who wished to enter. Marco Polo was welcomed and feted wherever he went, even given official position. The Chinese people themselves wandered far from home. Chinese vessels reached Arabia and Africa early in the Christian Era, or even prior to its beginning, and made the Indian Ocean a great highway between eastern and western countries.¹ Chinese merchants dominated the trade of the continent of Asia, and Chinese commodities, par-

¹ Donnelly, Ivan A.: "Early Chinese Ships and Trade," *China Journal*, Vol. VI, p. 192.

ticularly silk, provided one of the great sources of wealth of Damascus and Venice for centuries.

It was only during the period of great explorations that European ships found their way to the Middle Kingdom, as China was then called. After the route around the Cape of Good Hope was discovered, the Portuguese soon made their way to the coasts of China. This happened at a time when the Ming dynasty was struggling for its life. When word reached the Emperor that the Portuguese had conquered some of the kingdoms to the south, he feared a similar fate for China and closed her doors to the outside world.¹

The early Europeans who touched the coast of China believed that they were still dealing with primitive people, and accorded them the treatment shown all primitive people by the early explorers. Thomas Cavendish, an early explorer of the fifteenth century, writes in his diary:

"It pleased Almighty God to suffer me to circumpass the whole globe of the world. I navigated along the coast of Chile, Peru, and New Spain, where I made great spoils. All the villages and towns that I ever landed at I burned and spoiled, and had I not been discovered upon the coast, I had taken a great quantity of treasure. The Lord be praised for all his mercies!"²

The early visitors to China attempted the same methods but were unsuccessful. They even engaged in what seems to have been near-slavery, taking Chinese coolies from the coast provinces to the Chincha Islands off the coast of Peru, ". . . that hell from which none ever returned."³ Some of the cargoes are black blots on the records of Christian nations.

1 En Sai Tai: *Treaty Ports in China*, p. 1.

2 Playfair, Sir R. Lambert: "The Mediterranean, Physical and Historical," *Nature*, Sept. 11, 1890.

3 En Sai Tai: *Treaty Ports in China*, p. 28.

The opium trade brought much revenue to vessels engaging in it, and increased the interest of western Europeans in southeastern China. As a result, all sea ports in China excepting Canton were closed to foreign vessels early in the Ming dynasty, but foreign trade was allowed to continue in Canton with little interruption. Other ports were not opened until the beginning of the nineteenth century.¹

The products of China continued to attract Europeans. As a result of the opium war, China was forced to abandon her closed-door policy early in the nineteenth century and to open three or four ports to British trade by the treaty of 1842. Similar agreements were reached between China and the United States soon afterward, and agreements with other countries followed. The two leading ports of Fukien, Amoy and Foochow, were among the first to be opened. The geographic position on the southeast coast, together with an irregular coast line with many good harbors, gave Fukien this early contact with the West. The British were the first to enter these ports, and were soon followed by Americans. They received a very cold welcome and found living quarters with great difficulty. Slowly prejudice was broken down, and fewer difficulties were experienced by representatives from other countries, including France, Germany, Italy, Russia, and Japan. Of these groups, the Japanese have the greatest interests at the present time, with the British and Americans ranking second and third. In addition to the business interests, various church bodies of Europe and America have sent missionaries into the province, a group outnumbering the business group.

¹ En Sai Tai: *Treaty Ports in China*, p. 28.

Because it is located farther north than Canton, Fukien was opened later to trade. Amoy on the south-east coast has a splendid harbor, and the island of Kulangsu, lying just off the coast, provides a good location for the foreign concession. Foochow is not quite so favorably located. It is thirty miles from the sea, probably located here as a protection during the time of pirate raids on the coastal villages. However, it lies near the mouth of the Min river, a stream which taps the whole northern and interior part of the province, and the only one which serves as a great trade artery. Ocean going vessels can enter the river only at high tide, and vessels of large draught anchor at Pagoda, ten miles below Foochow. The river as far as Foochow has been deepened (through the work of the Min River Conservancy [1918-1927], and the Fukien government, operating since that time), to care for vessels drawing fifteen feet of water at neap tide and eighteen feet at spring tide. The new wharf at Nantai (Foochow) was completed December, 1935, and serves some of the regular coastwise steamers. The dock at Pagoda Anchorage provides berths for about twenty-five vessels of twenty-four feet draught.

The product of Fukien which first drew European trade was tea. For years the tea from the hills of the western part of the province was carried overland to Canton, and later to Shanghai. The tea trade of Canton never grew to great proportions because of the long overland trip. When the overland route was closed by the Taiping Rebellion, this commodity was brought to Foochow through the efforts of an American firm.

The tea trade did not reach its height until the famous clipper ships made their advent. They were built for speed and were used for carrying cargoes of fragrant tea to England and America. Races around

the Cape of Good Hope and around the Horn form some of the most romantic stories in the history of navigation. It is said that the fleets which anchored at Pagoda during the tea season were the most beautiful the world has ever seen.¹ The disadvantage of the distance of Foochow from the ocean was more than overbalanced by the fact that sailing vessels could get away from that port with their much prized cargoes before the southwest monsoon was blowing its full strength. If they went as far as Shanghai, they lost this advantage and found the monsoon at its worst on the return trip.² Foochow gained over Shanghai for the above reason and became the greatest tea port in the world. With the advent of steam, the opening of Suez, and the development of the tea industry in India and Ceylon, its importance declined. Tea is still an important export, but the idle terraces on the mountains in parts of Fukien stand as silent testimony to the departed glory. Modern methods and greater care in production may bring back part of the lost importance, but never the glamour of the past.

Other commodities have attracted attention. Timber is being exported extensively and is mostly junk trade; fruits are exported, with oranges heading the list; oiled paper umbrellas rank high among the exports, most of them going to Singapore; lacquer and other unique products are also important although lesser in quantity. The province still holds, not its early importance, but a high rank from the standpoint of value of exports, although Foochow and Amoy rank as interior ports at present.³ Few trans-oceanic steamers stop; goods have to be trans-shipped either

1 Lubbock, Basil: *The China Clippers*, p. 189.

2 Ibid., p. 188.

3 Bergfeld, Clarence E.: "The Fruit Trade in Fukien and Northern Kwangtung, China," *Commerce Reports*, Feb. 3, 1930, p. 313.

at Hong Kong or Shanghai. Improved communications will increase trade because Fukien is one of the wealthiest parts of China. As the region becomes more accessible, travellers and sight-seers will also be attracted in increasing numbers by its scenic beauty.

Resulting Changes

Outside influences have entered Fukien during the past century to a greater extent than for centuries previous. It has been less evident, perhaps, than in Canton or Peking, but is no less certainly making itself felt. The results upon the people are of interest, not only to the Sinologist, but to the world.

From the above study it is evident that there have been great economic and commercial changes during recent years, as a result of the impact of western civilizations. In a region which was once very wealthy, but which had declined because of a great increase in population, living conditions are improving again. All wages and salaries have increased, in some cases 200 to 300 per cent. Prices of all commodities have increased and the scale of living has improved for all classes of people. The cost of building has more than doubled during the last fifteen years because of the higher price of labor and building materials.

The changes in education which have occurred have not been in the attitude of the people toward education, because learning has long been revered by the Chinese people and has lost none of its prestige. Rather, schooling has become available to a greater number of people, particularly women; and western sciences and languages have been added to the study of the classics. Churches have established schools for both boys and girls in many parts of the province, and

they have aided ambitious students in attending. Government schools have increased greatly in number. Many people, men and women as well as children, have been given the rudiments of an education, even when they could not continue and become a part of the great student class.

The leadership of Fukien province has been profoundly influenced by education from Western countries. The great majority of the leaders have been graduated from, or attended schools which offer modern curricula in addition to the old Chinese classics. Many of them have studied abroad. In the 1938 *Who's Who* in China, returned students from the United States lead the list, numbering one and one-half times as many as from all other countries combined.¹ Those from Japan, England, France and Germany follow in this order. One of the reasons for the popularity of American institutions of higher learning is the fact that the United States returned her share of the Boxer Indemnity, to be used for the education of Chinese youth in this country. This fund has been available to promising students for over thirty years, and is not yet exhausted. Also American missionaries have helped finance graduates of their own institutions in attending American schools. As a result, educational institutions are directed by Chinese who have had modern training; hospitals are staffed by western-trained Chinese doctors and nurses. Many of the leaders in the government, the air force, the army, the customs, and in business are the products of western education; and all of the leading women have their freedom in public activities through the work of western women, as old China did not educate her women. The two Fukien representatives at the Kuling Conference of Chi-

¹ Woodhead, H. G. W.: *The China Year Book*, 1938, p. 142.

na's leading women, called by Madame Chiang Kai Shek in May, 1938, were from Foochow, sisters belonging to an old, influential Chinese family, and trained in American colleges. One is the president of Hua Nan College for women, the other, the wife of the president of the Anglo-Chinese college for boys. Since missionary workers entered Fukien earlier than most of China, and established schools here sooner than in other provinces (the oldest Methodist girls' school in Asia is located in Foochow), Fukien has benefited most by the opportunities for western training. She has a great multitude of earnest, progressive men and women who are directing the thought of the people, a minority among the seventeen million people of the province, but a group whose influence is out of all proportion to actual numbers. Whatever the outcome of the present conflict, the United States need never be ashamed of the contribution which she has made toward the training of leadership in present day China.

The full importance of this contribution can hardly be appreciated until one realizes that student groups are carrying back to every village and hamlet the results of their year of study. Every grammar school, high school, and college sends its students out into the villages for part of the school year to teach the people, both children and adults, the meaning of the New Life Movement. They also urge students to continue this teaching during the summer vacation.

The New Life Movement, instituted in 1934 by Madame Chiang Kai Shek (A. B. Wellesley) and celebrating its fifth anniversary with a big fair held in Chungking this Chinese New Year, embodies renewed emphasis upon the old ideals of China: "Li, polite manners, Yi, upright conduct, Lien, honesty or moral

sense of right and wrong, and Chih, decency or an appreciation of moral values.”¹ It also includes the teaching of personal cleanliness, attractive dress, sanitation, and health, preparation of wholesome food, and home decoration. These things are not ends in themselves, but aids toward a nobler life. Madame Chiang thus designed to develop character, to improve the mode of life of the mass of people, “to make a clean sweep of existing social abuses and evils, and take prompt measures to foster what is best and vital in society.”² By renewing the inner life, developing a more hopeful, ambitious outlook, society and the country as a whole might become better organized, more progressive, and greatly strengthened. Fukien has made her contribution and continues to do so, even though institutions of higher learning have had to move inland from the coastal cities for the sake of the protection afforded by the mountains and by the distance from the coast. So successful has the effort been that, combined with the building of highways and railroads, the development of mineral resources, and modern industries, its progress startled Japan into a fear of a new, strong, united China lying across the Yellow Sea, and forced her to “strike” in the summer of 1937. Fukien has thus far escaped the terrible devastation of war, because the mountainous topography makes mechanized warfare practically impossible. Also the lack of a great, modern highway or railroad, and the extensive Japanese possessions in parts of the province have removed the incentive. Foochow has been the great center of Japanese economic influence in South China during recent years, and is located on a coast

1 Chiang Kai Shek: “Movement Officially Described,” *Missionary Review*, Vol. LX, p. 357.

2 Ibid., p. 357.

which has been easily blockaded. Amoy, however, suffered severe bombing and occupation by the Japanese army. This move was probably psychological rather than strategic, for the army has not penetrated the interior from that city.

Among the changes which have taken place, one of the greatest and most far-reaching has been political. The old order of the Empire has been replaced by the Republic. The Central Government is attempting to put worthy men into office, to make the government more representative, and to alleviate the sufferings of the laboring classes. These changes are due to the impact of Western people on ancient civilization, and reveal the dawning consciousness of the leading classes that they are behind the great nations of the world. Their efforts to modernize their thinking, transportation and communication, industries and modes of warfare, are giving them new self-confidence, new virility, and a determination to throw off foreign aggression in all forms. They are capable of developing strength necessary to handle their own affairs, economic, commercial, and political. The interaction of so many different influences has caused adjustment to be extremely difficult. Slowly and painfully order will develop from chaos, if China is allowed to work out her own future. Her people have the ability, the ideals, the moral quality, to effect such a transformation and to survive the vicissitudes of change.

In some regards there has been no change. The brachycephalic people have remained dominant, people who have attuned themselves to their natural environment in manner of living, industries, high regard for the people in productive occupations. Their philosophy of a static universe and of the adjustment of the individual to outward circumstances also have con-

tributed to their contentment and stability. A return to the ethical principles of Confucius, making virtue of supreme importance, is resulting from the New Life Movement. The high regard for students and the desire of all to fulfill obligations to family and friends, have changed very little. Such virtues and ideals, ingrained in the hearts of the people, will long influence that country. It is to be hoped that the best of the great Chinese culture will endure.

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GLOSSARY

- chou*, town of third class; subdivision of a *fu*.
coolie, man who does heavy labor.
dio (*tao*), road, way of life.
dung (*tung*), east.
fu, town of first class; subdivision of a *tao*.
hai, sea.
hsien, town of fourth class; subdivision of a *chow*.
hua, flower.
hua-muk, “flower-wood,” a native cabinet wood.
jinrikisha, two-wheeled vehicle drawn by man.
Jung, one of early tribes.
ka, a mountain stream.
kau, mouth, or entrance of a stream.
Kuliang, mountain resort near Foochow.
liang (*ling*), mountain range.
lichees, fruit known as Chinese nuts when dried.
Manchus, branch of Mongolian race from Manchuria.
Mongols, branch of Mongolian race from Mongolia.
mou, $\frac{1}{6}$ acre.
muang-sang-eung, azalea.
mek-li-hua, jasmine.
nan-muk, a native wood.
“rat-boat,” long, narrow boat used to shoot rapids.
si, west.
sang, mountain.
Sinicize, to make Chinese.
tao, one of subdivisions of province.
T'ien, sky, Heaven.
Turnabout, light house off Hai Tang Island.

A PRONOUNCING LIST

(These pronunciations are approximate only.)

*Amoy	à moi'	Kuliang	kōō lē āng'
*Canton	căn tōn'	Kutien	kōō tē ěn'
Cha Ka	chă kě'	Kwangtung	kwäng tōōng'
Changchow	chăng chou'	Lake Baikal	bī kâl'
Chekiang	chē kē āng'	Lake Poyang	pō' yāng
Chih Fang	chē fāng'	Li	lē
Chuanchow	chu an chou'	Man I	măn ē'
Chu Hsi	chōō hē'	Mekong	mā kōng'
Chu-ko Ko	chōō kō kō	Menam	mā nām'
Co Li	jō lē	*Min	mīn
Cui Kau	jū ē kou	Ming Yueh	mēng' yū ěh
Teh Hua	dě hwă'	Mintsing	mēnt sēng'
*Foochow	fōō chou'	Mon Khmer	mōn' k' mēr'
*Fukien	fōō kē ěn'	Nan Yueh	nān' yū ěh
*Fukienese	fōō kē ěn ěs'	Nganhui	ngăn hwē'
Gaek Kau	goe kou	P'an Hu	pān hōō'
Gobi	gō bē	San Tak	sān' tāk
Hakka	hāk' kă	Santuo	sān tōō ā' ō
Han	hăn	Shensi	shěn sē'
Hinghwa	hēng' hwa	Shaowu	shou wōō'
*Hong Kong	hōng kōng	Tan	tān
Igorrot	ē' gōr rōt	Ting Chow	tēng jō'
Ing Hok	ēng' hōk	*Tsinling	tsēn lēng'
Ing Tai	ēng tī	Tung-ou	tōōng' ou
Kiangsi	kē āng sē'	Tung Yueh	tōōng' yū ěh
Kiangsu	kē āng sōō	Wei	wă' ē
Kien Ka	kē ěn kě'	*Yangtze	yāng' tse
Kienning	kē ěn nēng'	Yunnan	yūn nān'
Kiulung	kē ōō lōōng'	*Yenping	yēn pīng'
Kulangsui	kōō lāng sōō'	Yuki	yū kē'

*Anglicized form

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